

## THE ANTI-SLAVERY BUGLE

Is published every Friday, at Salem, Columbia Co., Ohio, by the Executive Committee of the Western Anti-Slavery Society; and is the only paper in the Great West which advocates secession from pro-slavery governments and pro-slavery church organizations. It is edited by BENJ. S. and J. E. LAMBERT JONES; and while urging upon the people the duty of holding "No union with slaveholders," either in Church or State, as the only consistent position an abolitionist can occupy, and as the best means for the destruction of slavery; it will, so far as its limits permit, give a history of the daily progress of the anti-slavery cause—exhibit the policy and practice of slaveholders, and by facts and arguments endeavor to increase the zeal and activity of every true lover of Freedom. In addition to its anti-slavery matter, it will contain general news, choice extracts, moral tales, &c. It is to be hoped that all the friends of the Western Anti-Slavery Society—all the advocates of the Disunion movement, will do what they can to aid in the support of the paper, by extending its circulation. You who live in the West should sustain the Bugle; it is printed on an imperial sheet and is furnished to subscribers on the following

### TERMS.

\$1.00 per annum, if paid on, or before the receipt of the 1st No.

\$1.25 if not paid in advance, but paid within 3 mos. of the time of subscribing; and \$1.50 if payment be delayed longer than 3 mos.

No subscription received for less than six months, and all payments to be made within 6 mos. of the time of subscribing. Subscriptions for less than one year to be paid invariably in advance.

We occasionally send numbers to those who are not subscribers, but who are believed to be interested in the dissemination of anti-slavery truth, with the hope that they will either subscribe themselves, or use their influence to extend its circulation among their friends.

Communications intended for insertion to be addressed to the Editors. All others to the Publishing Agent, JAMES BARNARD, TO SUBSCRIBERS AND AGENTS.

The publishers of the Bugle have been put to great inconvenience and considerable expense, in consequence of those with whom they have business transactions neglecting to bear in mind a few necessary rules and regulations which may be thus stated:

1. In sending the name of a new subscriber or a remittance for an old one, write it distinctly, and give not only the name of the Post Office, but the name of the County and State in which said office is located.

2. When the Post Office address of a paper is to be changed, be particular to give the name of the office from which it is to be changed, as well as the one to which it is to be sent.

3. According to general usage, subscribers who do not give express notice to the contrary, are considered as willing to continue their subscriptions; and those who are in arrears cannot discontinue their paper, except at the option of the publishers, until all arrearages are paid, and if they neglect or refuse to take their papers from the office to which they are directed, or move to other places without informing the publishers, and the paper is sent to the former direction, they are responsible for payment.

4. The courts have decided that refusing to take a newspaper (for which the individual has subscribed) from the office, and removing and leaving it uncalled for, is *prima facie* evidence of intentional fraud.

5. If you wish to discontinue a paper, first pay all arrearages, then request the publishers either personally, by letter from yourself, or through your Post Master to have it stopped.

From the A. S. Standard.

### "The Conquerors of the New World and their Bondsmen."

(Second notice.)

The story of Columbus, no matter how often repeated, can never lose the freshness of its interest, so happily are the ideal and the real blended in it. The inspired faith of the great discoverer, sailing, as his sailors imagined, down the huge western slope of the world upon which there could be no return, and the splendid tangible result, as such can never be repeated. It is only by actual voyages across purely ideal oceans that New Worlds can be discovered now. But the Columbus of such continents can send back no feather-cinctured islanders, no fruits and plants to convince the unbelieving, and it is only in the very few that the record of his trials and his constancy excites deep emotion. But Columbus stands entirely alone. Only he was inspired by Faith and not Hope; only he left an unbelieving and not an expectant world behind him.

The great Genoese, like other original discoverers, was a fanatic. His zealous faith, turned in whatever direction, has the same intensity, and leaps over all intermediate and subordinate particulars to the result. One chief object which he proposed to himself in exploring what he supposed would be a shorter passage to India, was that, in this way an army might be conducted by an easier route to Jerusalem to prosecute a new Crusade. Could Columbus have had a prophetic vision of the horrible fleet, freighted with its cargoes of festering humanity, that was to follow in his track, could he have known that those chains which were brought back with his ashes from Spain to St. Domingo were emblematic of the cruel Slavery which his magnificent enterprise entailed upon the hemisphere he discovered, perhaps he would have died in Genoa, known only as a dreamer to a few intimates.

Columbus found in Hispaniola, a race of simple and happy islanders, nearer to the Jesus of whom they had never heard, than that Christendom to whom the uncomprehended legacy of his gospel had been bequeathed. They had Christianity in all but the name, and Columbus brought them the Cross. He himself says of them, "I knew they were people that would deliver themselves better to the Christian faith, and be converted more through love than by force." Yet Columbus with his own hand sowed the fatal seed from which sprang the horrible

# ANTI-SLAVERY BUGLE.

"NO UNION WITH SLAVEHOLDERS."

VOL. 4.—NO. 12.

SALEM, OHIO, FRIDAY, NOVEMBER 19, 1848.

WHOLE NO. 148.

system of Slavery. Let us not be too hasty in judging him. The truth is that he was so absorbed in ulterior objects, so desirous of convincing Ferdinand and Isabella, that the new world he had given them would bring a revenue to Spain, that men were either wholly disregarded by him, or looked upon merely as the pawns upon the great chess-board where he was playing his game with the eyes of all Europe upon him.

As long as Isabella lived, though she was probably more sincerely anxious than any one else for the Christianization and the consequent salvation of the nations of her new possessions, her woman's heart instinctively recoiled from any attempt, however daintily veiled, to enslave them. Amid eager steel-clad adventures who hid the avocations heart under the red cross, and cunning, cowardly marauders lusting for spiritual dominion, with what a gracious light does her image seem invested, covering her poor islanders with the wings of her womanly instinct! Let us give one more passage in which Columbus bears his testimony to the disposition of the natives and then see to what account the Christians turned it. "They are a loving and docile people, so docile in all things, that I assure your Highnesses that I believe in all the world there is not a better people or a better country. They love their neighbors as themselves, and they have the sweetest and gentlest way of talking in the world, and always with a smile."

The first step towards the establishment of Slavery, was the division of the Indians into what were called *repartimientos*. Under this system a certain number of natives were bound out, so to speak, to different colonists, either to be worked on the farms or in the mines. The time of this compulsory service was limited and the poor creatures were to work under the direction of their *caciques*. This was Slavery in everything but the name, and it was not long before the Indians came to be considered as chatties. No matter what the system, the most horrible cruelties were perpetrated, especially at the mines. And it is worth remarking at a time when we have been "acquiring" territory, a part of which is said to contain veins of gold and silver, that the miners in these first Spanish settlements became invariably beggars.

A curious story is told of the notion which one of the *Caciques* named Hatury had of the deity worshipped by the Spaniards. "Calling his people together, and recounting the cruelties of the Spaniards, he said that they did all these things for a great lord whom they loved much, which lord he would now show to them. Forthwith he produced a small basket filled with gold. 'Here is the lord whom they serve, and after whom they go.'"

We need not trace the gradual steps by which Slavery was introduced, nor dwell upon the cruelties of the Spaniards. These have already been branded with an infamous notoriety, and were not so much exceptional, as necessary incidents to the system. But it will be interesting to see how these things impressed the lookers-on, and especially what course was taken by the clergy as the spiritual guides of the perpetrators of them.

There were in Hispaniola about fifteen Dominican monks, living under the government of their viceroy, Peter de Cordova. Remembering that these men belonged to the order whom Protestants know chiefly as the founders of the inquisition, and seeing them actuated by the purest and most devoted humanity we shall arrive at the conclusion with which Dr. King sums up his epitaph on George II. and be satisfied that they "neque dunt, nec lupus fuimus, sed homines."

Having satisfied themselves of the cruelty with which the natives were treated, they determined that their protest should express "the general opinion of their body; and they accordingly agreed upon a discourse to be preached before the inhabitants of St. Domingo, and signed their names to it." They chose one of their number, brother Antonio Montesino to preach it, "a man of great authority in reproving vice." They also, in order to insure a full church caused it to be given out that a discourse particularly concerning the inhabitants was to be delivered on the next Sabbath. In short, they obtained the use of the cathedral, and advertised the first Anti-Slavery lecture. We have no report of Father Antonio's Sermon. We only know that he "declared with very piercing and terrible words, that the Voice pronounced that they were living in mortal sin."

Our author supposes that the discourse might have ended somewhat as did the first sermon of Vieira in St. Luiz, 1633, which he quotes from Southey's History of Brazil. "But you will say to me, this people, this republic, this state, cannot be supported without Indians. Who is to bring us a pitcher of water, or a bundle of wood? Who is to plant our Mandioca? Must our wives do it? Must our children do it? (Here this, Messrs. Clay and Calhoun.) In the first place, as you will presently see, these are not the straits in which I would place you; but, if necessity and conscience require it, then I say, yes! and I repeat it, yes! You and your wives and your children ought to do it! We ought to support ourselves with our own hands; for better it is to be supported by the sweat of one's own brow than by another's blood. O ye riches of Maranham! what if these cloaks and maillets were to be wrung! They would drop blood."

But whatever Father Antonio's words were, they produced their effect. It seems as if we were reading a story of to-day, except for the constancy of the preacher. The inhabitants met together, resolved that the Father must retract, and sent a deputation to convey their resolution to the monastery, and to say that if the monks preached such "detestable things," they had better return to Spain at once. After a long parley, the committee left with the assurance that the matter should be touched upon in the next Sabbath's discourse, as they supposed with an ample apology. But Father Antonio made a conscience. He repeated his former statements and reproaches, and only argued them the more earnestly.

The result was that the aggrieved inhabi-

tants sent out a Franciscan (Alonso de Espinal) to make complaints in Spain. On the other hand the Dominicans sent out Father Antonio as their ambassador. The result was that the earnest Antonio converted his rival into an ally, and a body of laws was established for the protection of the Indians and the regulation of their affairs. But it was too late. It is nevertheless interesting to read of any benevolent effort, even if unsuccessful, and we learn from this story that the Catholic clergy in the early part of the Sixteenth Century did not consider it out of their province to interfere between Master and Slave.

With the passage of this body of laws, the volume before us ends, having brought the history down to the period when the rapid extinction of the Indians began to make it necessary to import fresh victims from Africa.

### Annexation of Cuba.

It would seem, says the New York Post, that our Government is at this moment engaged in negotiations with Spain for the immediate purchase of Cuba, if the statements made in the following letter, can be relied on. There is no doubt that the acquisition of Cuba would greatly strengthen the slave power of the country, and prepare it to contend with better prospects of success, against the freedom of the free States. It has also been a leading feature of the present administration to enlarge and support this slave power by every method, even at the sacrifice of the rights of the free States; and it would not be at all surprising if this was one of its schemes for the aggrandizement of the Slave Power.

Should this scheme fail during the present Administration, its consummation may well be expected in the event of the election of either Taylor or Cass. So far as the advantage of the Slave Power is concerned the administration of either would be only an elongation of Polkism. Freemen, look to it before it is too late!

Highly Important Intelligence from Spain—Negotiations for the Cession of Cuba to the United States—Probable Success.

It is not often that there is information of an interesting nature to the United States, worth the trouble and expense of a correspondent, from this far famed capital; but, during the last few weeks, certain matters have come to light, concerning the relations between the United States and Spain, which present points of the deepest importance to both of those countries, and to the world at large; and which, when fully known, will no doubt, create a great sensation throughout England, and the whole of Europe. I have reference to negotiations which have recently been opened on the part of the United States, with the Spanish Ministry here, for the cession of the island of Cuba to the United States, on the payment of a considerable sum of money. I speak of matters, you will observe, which, at present, are only known among the diplomatic corps, but which will probably get into the newspapers, and become a general subject of European remarks, in a short time.

As far as I can ascertain the facts, from the best diplomatic sources, and in every possible way, I learn that, in July or August last, the United States government sent a dispatch, through Mr. Sawyer, Secretary of Legation, addressed to Mr. Saunders, the American minister here, containing directions for him to sound the Spanish government, on their dispositions to sell or cede the Island of Cuba to the United States, and, if such a purpose could be accomplished, to commence negotiations as secretly and as fast as possible, so as to prevent opposition or hostility from the British, or other governments. Mr. Sawyer has been here for some time, and Mr. Saunders, I understand has been taking some steps in the matter. The present state of affairs in Europe, has disposed the Spanish government to look for a new purchaser, and that purchaser, is the United States. Accordingly, negotiations, with that object in view, may be said to be opened by the dispatch which was sent through Mr. Sawyer, the Secretary of Legation, in August last, and delivered by him to Mr. Saunders, the American Minister at the Court of Madrid.

I am not able to inform you what progress has been made in these negotiations, but I shall endeavor to ascertain, and inform you by the next British steamer, and give you all the additional information in my power. Mr. Saunders, I believe, made only an informal inquiry as to the disposition of the Spanish government in the matter; but it is very certain that several times, one of the Spanish ministers, on the occasion of *sourees* given by the Queen in this capital, let out such information on the general subject as called forth from the press, here and elsewhere, the immaterial and merely diplomatic contradiction I have referred to, which, in fact, amounted to no contradiction at all.

ANOTHER STAMPEDE—DOYLE CONVICTED.—The Mayville (Ky.) Herald, mentions the discovery and frustration of another negro stampede in Kentucky. Some forty slaves, in states, belonging in Woodford County, had been arranged to break the bonds of servitude and seek the sweets of liberty, in a free State, on Saturday night last. The negroes all had free passes, and according to general orders each was to steal a horse and thus ride out of the land of bondage. But one of the band proving recalcitrant, their designs were discovered and frustrated.

Patrick Doyle, the white man engaged in the previous stampede, has been tried and convicted. The Lexington Atlas says a jury was obtained with but little or no difficulty. After the examination of a number of witnesses, the counsel for the Commonwealth withdrew all the indictments but one, and the case was submitted to the jury without argument. After a few moments' consultation, the jury returned into Court with a verdict of guilty, and fixed the period of servitude in the Penitentiary at twenty years.

### Reported for the Pennsylvania Freeman. First Slave Case in Pennsylvania, under the New Law of 1847.

Court of Common Pleas—before Judge King.

Lewis Pierce, an alleged slave, appeared before Judge King on Monday morning, on a writ of habeas corpus, complaining that he is restrained of his liberty by Robert Tilghman, and asking to be relieved from such restraint. The case is this:

Robert Tilghman, a wealthy slaveholder of New Orleans, arrived in this city about two months since, bringing with him his slave, Lewis Pierce, who followed him as his servant, the latter faithfully did, until the 18th inst., when he left his master and sued out a writ of habeas corpus, for the purpose of having a judicial decision that he is free. As the question of the constitutionality of the most honorable act in the code of Pennsylvania was agitated, the case acquired a new interest, apart from its involving the liberty and happiness of the petitioner. The points raised by Charles O'Neil, counsel for Mr. Tilghman, were:

1st. That the writ of habeas corpus be quashed, because the petition on which it was founded did not state the nature of the alleged restraint, with sufficient clearness for the respondent to make reply. This was overruled by Judge King, who said that the form of petition adopted in this case has been the form in existence and practice during his entire judicial recollection, a period of 24 years. If the petition states that the man has been restrained of his liberty for no criminal or supposed criminal matter, and sustained by oath, it has always been considered sufficient. Suppose the man is restrained without any cause being assigned, how could he then regain his liberty. The ground resides in the bosom of a party who restrains. If there is no restraint, the answer to the petitioner, who says, "you restrain me of my liberty," is, "I do not, you may go."

Mr. Tilghman then made return to the writ in substance as follows:

That the said Lewis Pierce, by virtue of the laws of Louisiana, is his slave; that he did not restrain him of his liberty at the time of the service of the writ, nor has he restrained him at any time since. Thomas Earle, for the petitioner, contended that this return was evasive, and intended to prevent the habeas corpus act from having its beneficial operation. Judge King said he thought it was evasive, and on Mr. Tilghman's amending his return, he was willing for the alleged slave to be George H. Earle, who read the Act of 1847, repealing the section in the old law of 1780, which gives a right to slaveholders to retain title to their slaves for six months after they come here, and contended that these Acts only were necessary to settle the question that the slave was free. Mr. O'Neil, in reply, admitted that the slave was already free by these Acts, but objected to the last law of the 3d of March, 1847, as unconstitutional; if it were not so, then the habeas corpus ought not to have been admitted, as the slave was under no restraint. If the act of 1847 is constitutional, Lewis Pierce is already as free as any Court can make him, and the writ of habeas corpus was only sued out for the purpose of prejudicing the master's rights out of the State, and injuring a claim which he might have in the State of Louisiana. Thomas Earle, in reply, said in substance: This is not a question on which different persons can reasonably entertain different sentiments. The act of 1780 was enacted, as its preamble says, in a feeling of abhorrence of a condition of bondage. This preamble, written with a degree of feeling rarely displayed in the Statute Book, says that they deem it a peculiar blessing that they can remove the sorrows of those who have lived in undevoted bondage, and that slavery was an unbefitting attempt to counteract the mercies of Him who extends his care and protection to all his creatures alike. It is a law enacted under a warm anti-slavery feeling, by men who felt their own narrowness of spirit, and their own unworthiness of a peculiar relation to other States, its effects had been limited and restrained by the six months' clause, which was evidently passed to prevent the local law of freedom from entirely annulling the law of foreign domicile. Now, 67 years of progress had brought to us the law of 1847, and the six months' clause was not only repealed, but it was made a penal offence for a State officer to interfere in returning a slave. The law favors liberty more than property, and the common law is that a slave brought into a free country was thereby liberated. If Mr. Tilghman could hold Lewis Pierce here for two months, nothing would prevent his being held for ten years, and so Pennsylvania would be no longer a free State. Mr. Earle then read a number of decisions, which showed that the act of 1847 was entirely constitutional. The case of Butler vs. Isaac T. Hopper, who knew more law on this subject than perhaps any lawyer, was mentioned as directly in point, the question being that the Constitution does not extend to the case of any slave voluntarily carried by his master into another State, and then leaving him under the protection of some law declaring him free. Even if Lewis Pierce should return to Louisiana, he would probably be declared free by the Courts of that State, there being a decision of one of them that a slave carried to France by his master, where the law of that country emancipated him, was on his return to Louisiana, no longer a bondman. Judge King delivered an opinion of much power, as follows:

The Constitutional question raised in this case is free from real difficulty. The State of Pennsylvania, like any other Sovereignty, has the clear right to determine that a slave brought within her territory becomes ipso facto a freeman. This was and is a principle without all the indictments but one, and the case was submitted to the jury without argument. After a few moments' consultation, the jury returned into Court with a verdict of guilty, and fixed the period of servitude in the Penitentiary at twenty years.

compact which binds this confederacy together. Who has stipulated anything in that compact which limits her otherwise plenary power in regard to the passage of such a law as the act of 1847, then of course the Act of Assembly must yield to the paramount authority of the Constitution of the United States. This position on the plenary authority of the State, if it exists at all, is to be found in the third Section of the fourth Article of that instrument, which declares that "no person held to service or labor in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor shall be due."

It seems to me difficult to argue that this section, which is a mere stipulation to surrender fugitives from labor escaping from their owners in one State into another, has any relevancy to the right of a State to declare free, slaves brought voluntarily into her territory by the owners. Where the master of his own motion brought his slave into a free State, the operation of whose laws he is bound to know, what ground has he to complain if those laws give freedom to his slave?

It was his own act which has produced the result, and for all the legal consequences of course he must respond. Has such a state of things anything in common with the case, in which the slave has against the will, and without the agency of his master, fled from his service in one State, and sought shelter and protection in another? This was the case intended to be provided for in the third section of the 5th act of the Constitution of the United States. And, undoubtedly, Pennsylvania is bound to the faithful execution of this as of all other obligations imposed on herself in becoming a party to the National Union.

But when Pennsylvania stipulated with her sister States to deliver up fugitives from other States, and seeking shelter in her territories, she certainly never meant to deprive herself of the right pertaining to every independent sovereignty to forbid the voluntary introduction of slaves into her territories by their owners, under the penalty of their being immediately declared free. Such a renunciation of her natural and inherent authority, as an independent State, can neither be inferred from the letter nor spirit of the only article of the national constitution relating to the subject.

The case and principle seems clear. The petitioner has been brought up by his master into this State, where he has served him for some time. By being thus brought voluntarily into the State, the petitioner became ipso facto free. The right of adjournment to retain his slaves for six months, given by the act of 1780, having been expressly repealed by the act of 1847, the case stands on the common law, and the general provisions of the act of 1780, having been expressly repealed by the act of 1847, which gives freedom to a slave voluntarily brought by his master from another State into this commonwealth.

The Court having heard the return and the argument in the case, adjudged that Lewis Pierce is at liberty to go where he pleases.

SHOCKING.—The Paris correspondent of the Boston Chronotype, says that M. Passy of Martignac, a colored man, has taken his seat in the French National Assembly. Should not the American Government notice this evident outrage upon our tastes and manners, and stir upon our justice and religion, and demand instant reparation by the French Republic? It is as bad as a direct assertion that they know better the law of nature, and what constitutes true Christianity and republicanism, and polite manners, than ourselves. This conduct of French infidelity and Catholicism, and their old monarchial notions. They need either a course of lectures from some Protestant divine, on "manners and manners," or such a drubbing as we have given the Mexicans, to teach them that we are not to be insulted before the world with impunity. The Government should dispatch Dr. Dewey or Capt. Bragg, on the mission. Or, perhaps, if the church at home can spare both, they should both go—one with his sermon and the other with his "grape,"—that we needed covered on might reach more speedily and thoroughly.

From the Practical Christian.

The Union—It must be Preserved.

The Abolitionist needs to remember, at this time, that he drives a double team if he holds to the race. Anti-Slavery and Anti-War, trot abreast on the abolition course. They ought, if they do not.

It is the glory of the old Anti-Slavery movement that it not only spiked all the cannon it found on the former battle grounds of Freedom before it stood on them, but earned all the swords into pens for shedding ink instead of human blood. This union of Freedom and Peace has been the shield and safeguard of the movement; has preserved it pure from the taint of an unchristian prejudice and the prostituting influence of a political dynasty, while it has drawn to the platform the most Christian portion of the people. It seems to me that, at this crisis in the progress of the cause, this union is endangered, and its preservation of vastly more importance than "its union," "a covenant with Hell."

When I consider the triumphal progress of Anti-Slavery since the abolition fortress was first garrisoned; how deeply upon the hearts of the people its sentiments are impressed; how they have risen seats and parties and have reached the most conspicuous seat in the synod; and are beginning to be tolerated in the synagogue; how they have mounted to the most prominent position on the political platform; how they have had a hearing in halls of legislature north and south, spreading not only over all the free States, but insinuating even the slave States with their representative power; how they have increased

in velocity and glow like a comet approaching the perihelion point of its orbit, so that the sure coming of the "good time" for the slave is seen not only through the telescope of Christian faith, but even by the naked eye of all who look up and around. When I consider all the present aspects of the cause, I am moved to declare with the emphasis of absolute conviction, the "union" of Anti-Slavery and Peace—"it must be preserved." Slavery will be abolished, and that speedily. Must it be in blood? Dormant Liberty has passed the period of its hibernation and is awake in the breasts of hearts. It will sweep over the whole country soon and purify the country from the miasma of Slavery which has well nigh choked the Republic to slumber with its agonies. Liberty, riding on the gale and the whirlwind, will reach the land of whips and chains, the ear and the heart of the slave. Let Peace go with her to govern the gale and direct the whirlwind! Let us as universal abolitionists see that Freedom be not sent to the slave baptised with the bloody religion of this land! not in the name of the God of Battles worshipped by the American Church, but baptised with the spirit of Christ, as a disciple of Jesus, the Prince of Peace, in the name of our Father, the God of Love.

Who now are the "insurrectionists," the preachers of "sedition," circulators of "inflammatory documents," (exciters to rebellion, etc.) Where am such I charge the American Church, which holds to bloody resistance, which justifies "defensive wars," glorifies the Revolutionary war which in the name of Christ sanctifies the fratricidal maxim of the State, that murderous resistance to tyrants is obedience to God; which teaches the people that the impious God sent Moses and Joshua and David to war, and bade them riot in the blood of their neighbors.—Upon these sentiments taught by the priests of our day lies the charge they have so falsely brought against the abolitionists, of "insurrectionary" movements. Upon these sentiments, whenever, by whomsoever or whenever taught, in word or deed, by precept or example, becharge solemnly the crime of aiding and abetting the slaves in a bloody insurrection. Dr. Dewey's last address before the American Peace Society at its annual meeting is an inflammatory document, and the Society, inasmuch as it recognizes the author as a worthy member in fellowship, sanctions insurrection by the slaves; for if ever murderous resistance be justifiable, (as he affirms it is in some cases,) it would be in the case of the slaves. Let then the Abolitionists preserve the union consummated so early in their life! Let not the cause fall into the hands of a pro-war priesthood. If the Church and clergy reach up to the high ground upon which the cause has ever stood, welcome! I hail to them! But we cannot bow to Basil.

The union to which I am attached and for the preservation of which I would labor, is at this time particularly in danger from the connection just formed and becoming popular between the Anti-Slavery movement and a political party under the name of Free Soil, or more properly "non-extension" party. As good a party as could be formed with the Constitution for a "supreme law." Already we see unstable and short-sighted men yielding to a popular current and floating back from the position gained for the abolitionists by hard rowing against the tide. Instead of rowing on harder and faster than ever, these lay on their oars to watch the ebbing eddy of this Maelstrom of "non-extension" as it engulfed the old political parties, till alas! they floated back and have been "sucked in" themselves! They ought to have stood manfully to their oars and pressed onward toward universal abolition and actual extermination of Slavery as guides to these parties when they emerge from the whirlpool of political action. The party followers will finally come out or sink. Following the old chart they will circle round and round till they learn their only hope is to abandon the chart and steer by the North Star.

The descent to a connection with this non-extension party not only retards the progress of the abolition of Slavery, but any voluntary connection with a pro-war government, even for the purpose of restricting Slavery, endangers the union for which the friends of the slave and slaveholder should work; the union of Peace with Abolition.

"Leaguers" abandon their league principles and break the "Pledge" for the sake of limiting Slavery, while at the same time and by the same effort they render support to its legal existence. For this partial object and this conflicting result they take their position on board the man-of-war United States, and frigate Constitution, cannon pointed, torch in hand, sword girt or musket shouldered, to stay the course of Slavery! With such a precedent on the part of "Anti-Slavery men" and "Peace men," what shall hinder the slave from demanding the army and navy for his service when the northern gale shall tell him of his rights? How can they be refused? They will not be, if Leaguers and Peace men are not true to their principles and "Pledge." The slave will then say to the men in power, "You have professed to be opposed to Slavery, friends of the slave; you are now demanding profit, wield the whole power for which you have striven and which you have now gained, for our freedom.—Commission us as soldiers; arm, equip and discipline us, and under the sanction of your government, which recognizes the war principle in cases of tyrannical oppression, aid us to be free." What can an Anti-Slavery administration, with an army and navy at its bidding, recognized as "necessary to the protection of a free government," answer to this appeal? There will be no time then to renege. In vain will it be to hold up your Pledge and say, "we have signed this;" "we are Peace men." The slave will hold up to your face and eyes the Constitution, saying, "you have sworn to this; and promised us freedom; the Supreme law of the land you have sworn to execute, and have promised us freedom!" Will you then shelter yourselves behind the compromise of the Constitution you have also sworn to support, with its army and navy, and betwixt slaves; or will you fight for him? What will you do? The well meaning men, who are now taking the first wrong step, will find when they have reached the point of abolition, towards which this social system is inevitably tending, that their power, to withstand the war spirit of the government will be sapped, clean gone, and the abolition of Slavery must come by blood, and murder, and rapine, for aught they can avail to prevent it. If Civil War and insurrection do not consummate the work, it will be because some have been faithful to the union of Anti-Slavery and Peace. I repeat, this Union—*it must be preserved.*



## COMMUNICATIONS.

### Notes from the Lecturing Field.

Passing by a number of irregular meetings, I will commence with an account of the meetings which Henry Curtis and myself have held conjointly. We started from New Lyme on the 9th of the present month, purposing to "work" our way to the Anniversary of the Western Peace Society, which was held at Richfield on the 14th and 15th.

On the evening of the 9th we held a meeting at Farmington, at which quite a large number of females attended, not very many males that are of voting size. The reason of this was manifest to us, and will be to you when you recollect that the following day was election. The men of Farmington had too much sense to trust themselves in a Disunion meeting the night before they, in their sovereign might, intended going to the blood-stained ballot box. They knew if they ventured to attend our meeting, one of two things was certain, they must either stay at home on the following day, or go to the polls with a rebuking conscience and a guilty heart. However, a few voters were present, and the consistent Disunionists; who I sager were the one strengthened in their position, and the other troubled in their minds about the deed they intended next morning to perpetrate.

Rev. Mr. Harrington, who has been deemed very radical by the people, had been in that part of the town trying to induce them to go to the polls; he was to be there again the evening after we left. A year ago this gentleman stated that he could not, as a Christian, vote for a President of the United States. Now he goes for Van Buren. He is the only one who will vote who professes Disunionism in Farmington; by the way, I don't think he ever professed to be a Disunionist.

It was grievous, and at the same time amusing, to see the "Sovereigns" in all kinds of vehicles wending their way to renew their pledge of fealty to the bloody South, and that, too, in the very house that was too "sacred" a few weeks ago to admit myself to plead the cause of the dumb. But so it goes; saints and tyrants confederate, and the "house of God" is literally turned into a den of thieves.

Our next appointment was at Parkman, but we found when we got there that no appointment had been received. We spent a short time with our suffering friend and fellow-laborer in the cause of the slave, Harriet N. Torrey. I am afraid Harriet will never be restored to active labor again. She suffers much from a spinal affection, which confines her most of the time to her bed and room. Her deep interest in the cause in which we are engaged, is now somewhat diminished. Her consciousness of integrity in the cause of truth will sustain her in the midst of all her sufferings.

From Parkman we went to Chagrin Falls, and were kindly entertained at the home of Simon Dickinson. We found the town in a good state of excitement, produced by a discussion which was then in full blast on the character and tendencies of the Order of the "Sons of Temperance." The Lyceum Hall, a splendid building just erected by the proprietor of a good share of the town, was filled. We attended the only evening we had to spare, and the last evening of the discussion. There were three disputants on each side, all of whom appeared in earnest in maintaining their respective side of the question. The strength in the discussion, so far as I could judge, seemed to be with the "Sons," although the public sentiment was evidently against them. I was kindly invited to speak against, but declined participating in the discussion. One thing I could not help remarking—that the speakers on both sides of the question vied with each other as to which should appear the most radically anti-slavery. No matter what the topic of discussion these days, it runs right into the question of Abolition. This is a glorious sign—thanks to the untiring efforts of the slaves' friends. We held a meeting in the "Union house," it being the week which the Wesleyans have possession. Our old friend Dr. Vincent had control, and it was freely and at once granted. I was glad to find my old friend in a better state of mind than when I last visited the Falls. I have no doubt but the fact of Bro. Miller's change of feeling, and the fact that Thomas Grey has left the church and gone sneaking back to the old M. E. Church, has had their influence on his mind, as well as on the minds of many others. Our meeting was well attended, and, on the whole, interesting, although I was pained to find some of the Disunionists had gone back, and begged of the old slave tyrant to let them into the Government once more, that they might vote for Joshua R. Giddings, so as to keep out the notorious "Black White." I wish it were possible to get the people to act from principle. However there are, even there, those whose garments are spotted by the blood of the slave. Our meeting did considerable in awakening the conscience of those who had well nigh fallen asleep.

Our next meeting was at the school house in Twinsburg, near Ezra Clark's, at whose house, as usual, we were hospitably sustained. The notice was short—the meeting, therefore, not large. There is one fact worthy of notice, that in many places, you can't get the

Free Soilers to attend an Anti-Slavery meeting. Whigs and Democrats attend in great numbers, oftener than Free Soilers, and that too, in districts where the latter are most numerous. So it was at Twinsburg. Not that I think Taylor and Cass men more anti-slavery than the Van Buren party, but they seem to be less afraid of having their position examined and criticised.

On Saturday and Sunday we enjoyed the pleasure of attending the anniversary of the Peace Society. I found that little preparation had been made for the accommodation of friends from a distance. This, of course, had its influence upon the minds of those attending, but this defect was pretty soon remedied. The meeting was held in the M. E. Church. Three sessions were held each day, and the meeting on the whole was a good one. A new position was taken by the Society in reference to the old Scriptural wars, that created a good deal of interest and debate. But as I suppose the proceedings of the meeting will be furnished for publication, I will say nothing further, than I think I never heard H. C. Wright present the Peace question in so powerfully a convincing manner as he did at Richfield on Sunday. We had several very urgent solicitations to visit places in Lorain and adjoining counties, which I think it will be well to heed.

There was one circumstance which transpired while we were at Richfield, which I cannot but mention, as it portrays so vividly the character of the priesthood who, being *ex officio* righteously, feel specially called upon to cry after all reformers, "Infidel"! and to warn their "dear people" of the danger to which they stand exposed in hearing the Comeouters. When H. C. Wright and C. C. Bulleigh were at Bath, a Rev. Mr. P. then in the employ of the Baptist church at Richfield, as their Pastor, stood up and warned the people against friends Wright and Bulleigh as Infidels, &c., &c. On the very day we were at the Convention, the church had this Reverend defender of the flock up for the most flagrant crimes. The circumstances were as follows: The Rev. gentleman had represented himself from the East, where he had sold a large farm for over 80 dollars per acre. He boarded with quite a respectable Baptist family, members of his church, to the lady of which he had given leave to read, if she felt disposed, his manuscript sermons. He had been engaged in his room writing, and having gone out, the lady picked up what she supposed to be a sermon, which, however, turned out to be a letter, written to his wife's father, purporting to be written from a place near the city of Cincinnati. He represented himself as being head clerk in an extensive mercantile establishment at a high salary. He also stated that he had bought a farm, and was going the next day to Cincinnati to have the deed recorded, &c. The Rev. Brother represented, in the most glaring style, the mighty influence he was gaining among all classes. That he had preached to a densely crowded congregation in the large galleried Presbyterian house only the day before—that he had invitations to preach from all denominations, and the people looked upon him as a young Cicero!!! And much more of the same kind. Of course the sister's eyes were opened wide. He attended the session on Saturday and bravely told them that they had nothing to do with the matter, as the time for which he was hired had expired that day! So the Rev. second took his departure, to pain himself on some other gullible congregation that ain't able to take care of themselves. I pity the poor people who have been thus undecieved; and that too just when they were on the eve of a revival of religion. Think of it; this is a fair specimen of the men who raise the cry of Infidel against the men and women whose lives are unblemished, and whose characters are untarnished.

Our next appointment was at Hubbard, Trumbull county. A correspondence had been entered into with the Baptist minister to discuss the church question. When we got there, we found that he had written us, and no appointment was made. Arrangements were entered into to commence the discussion on the 12th of January. There are to be two ministers engaged on the defence. We have strong hope that the discussion will be productive of much good.

On Friday the 20th, we commenced a three days' meeting at Andover, Ashtabula county. It was a meeting called by the Society of that place. The Rev. Mr. Harrington was in attendance, and occupied about half the time in defending himself; and others for voting for Free Soil. He admitted the Constitution was pro-slavery. Still it was better than the people, and we must try to get the people up to it.

I never saw more fully the weakness of those who defend voting under the Constitution. Mr. Harrington is a liberal-minded gentleman, and able to make the best of his position. I am sure all the non-voters were strengthened in their position. The meeting on Sunday was well attended, and in the morning, the only part of the day I was present, a deep impression seemed to be made. But oh! the power of sectarianism and pro-slavery! At night I held a meeting at Latimer's school house, New Lyme, which was well attended, and right encouraging.

On Monday we went to "Paden Aron," and held meeting in the house of an aged

friend, named Peck. There being no church in the place, and but one school house, which is shut against all, saint and sinner. It was a kind of miserable satisfaction to know that even in their wickedness they were no respecters of persons. Only a few were out, but the meeting which was held two nights after was decidedly a good one; a deep impression was made, and a few converts I think may be counted. Two or three new subscribers were obtained, and some books sold.

From thence we came to Rockwell school house, where I am now writing, a thorough Taylor spot; in fact all this region is Taylor seemingly. We are staying with a Taylor man. The meeting last night was small and by no means admired our anti-Taylorism. My sheet is full.

Yours,  
October 25th, 1848.

### Compromise.

FRIENDS JONES:—

I apprehend the above term is familiar to you. I take it to be more in use now-a-days than it has been formerly. It is peculiarly adapted to the American people. I presume they all understand its orthography—its pronunciation. Indeed so in use is it, that I am inclined to the opinion, that since the days of the Convention that formed the Constitution, our organs of pronunciation have been conforming to the easy pronunciation of this term. It took some four or five months then to utter it distinctly, but the proper throated conformation having been secured by "the fathers," I verily think it a matter of constitutional transmission. A few, of late years, who were fortunate enough to inherit, in the meantime, a little humanity, with the assistance of religious considerations, have been experimenting on the effect of refusing to use the term in its odious sense. The result of the experiment thus far, is such as to warrant a continuation of effort. Proof—A short time since it was the easiest thing imaginable for this people to swallow the "biggest" slaveholder in the land, accompanied by no matter how many slaves; now it is the result of a mighty effort that they swallow even the little Magician of Lindenwald, who only talks of "due moderation in respect to slavery where Congress has jurisdiction over it." Taking the past as data from which to reckon, is it too much to say that four years hence and this people will refuse to elect a President in connection with the South? It is because they hate slavery—that they have resolved on its non-extension—it is for the same reason that they will soon arrive at the point where they will refuse that support offered by their present compromise stand firm! I know no compromise—it is a term you may not use; it is *treason* for you to use it—it belongs not to your vocabulary! Why this mighty effort to prevent the extension of slavery to New Mexico and California, while at the same time those making it swear to maintain the institution in thirteen States of this Union? Is it that you hold this territory by dint of robbery—by the tenure of *THEFT*? Think you the blood of innocence and the tears of orphans now moistening the soil of Mexico will not be set to your account until commingled with the blood and tears of the bondman? Think you thus to appease the Almighty! Cherish no such delusions. Repent in the dust, and come and do works meet for repentance. Acquit yourselves of your obligations to humanity, no matter from whence originates the cry for help, and mayhap you'll be forgiven. So long as a slave foot presses the soil, the Abolitionist knows no compromise. No, no. So long as of an equal brother property is sought to be made, the Abolitionist knows no compromise. While yet one monster lives to arrogate to himself the right of disposing of the liberties of a brother, it were cruel to talk of compromise. While the Capital of this nation is the great slave mart of the world, where professed Christians, are ministers sell their brother in the Lord for paltry pelf, he is a coward—false to God and humanity, who will talk of compromise.

Yours for the war,  
K. F. CURTIS.  
Parkman, Oct., 23d, 1848.

FRIENDS EDITORS:—  
I understand Henry C. Wright to say, that War and Slavery are, always were, and ever must be opposed to the nature of God, and wherever the Bible sanctions either, the Bible is false.

Will my friend Henry C. Wright please communicate through the "Bugle" his understanding of the nature of God and the teaching of the Bible in reference to these two subjects?  
JAMES WESTFALL.  
Augusta, Carroll Co. O.  
Nov. 2d, 1848.

HARRISON GRAY OTIS, of Boston, is dead. At the age of 83 he was dragged from his retirement by Whig politicians, and induced to write an electioneering letter for Taylor. Poor old man! it is lamentable to know that the last public act of a long life was of such a character—that almost the very last of his "deeds done in the body," was an endorsement of the character and principles of Zachary Taylor. God forgive him for it!

## ANTI-SLAVERY BUGLE.

SALEM, NOVEMBER 10, 1848.

"I LOVE AGITATION WHEN THERE IS CAUSE FOR IT—THE ALARM BELL WHICH STARTLES THE INHABITANTS OF A CITY, SAVES THEM FROM BEING BURNED IN THEIR BEDS."—Edmund Burke.

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chestnut sts.

### Hear how a Slaveholder Talks.

Kentucky has decided to call a convention to consider wherein her Constitution should be amended, and the people are discussing the question whether the gradual abolition of slavery should not be provided for by action of said convention. George W. Johnson, a lawyer of that State, but who has an extensive cotton plantation in Arkansas, and is withal a Democrat of the strictest sect, says it should not; and to prove it, addresses a letter "To the citizens of Scott County," which is so decidedly pro-slavery, so openly and undisguisedly so, that it is a treat to read it. Hear what he says:

"At the advent of Christ, in the reign of Augustus Caesar, the Roman Empire spread its arms over the greatest part of Europe, of Western Asia and Northern Africa. A military republic had sprung into existence on the shores of the Mediterranean; had subdued a world, and had just before the period in question, been converted into an Empire. The genius, eloquence, and fortune of Julius Caesar, had prepared a throne for Augustus, upon which he firmly seated himself, called around him steel-clad legions, and away his regal sceptre for forty years, over that Ancient Republic. During this very period appeared the great moral Law-giver of the world. He saw every part of the Roman Empire filled with Slavery—Slavery of the WHITE RACE to his fellow-man. Nor was such slavery at all under the protection of the public law, but every master held the power of LIFE and DEATH over his slave.

Let it be also remembered that it was the white man, with all his superior capacities and intelligence, who was held in this domestic slavery, unmitigated by anything in the laws of the Empire, or the Republic of Rome. Save from the charities of the heart, which daily implants in the human race, for the protection of dependants, the Roman slaves had no hope. The law extended not its shield over him, but in life and limb, he and his children were the property of his Master. Nay, to scourge, bind, imprison, torture, and kill, were powers given by the laws of this Empire, in which this Great Being appeared. Millions of such slaves existed around him, and yet he who thought and spoke as never man spoke, whose mind was filled by those great doctrines of charity, mercy and benevolence, which have diffused the light of civilization over the human race, *admonished them to be obedient*; he saw domestic slavery in its worst form, and he gave it his sanction, because he saw in it the plan of divine intelligence, for the slow but certain improvement of mankind.

The miserable pretenders to historic knowledge, who now infest the earth, striving to convince us by their sophisms, assert that he who boldly bled upon the cross, on the hills of Jerusalem, rather than not declare the great truths of his mission, was afraid of man; and had he spoke his mind would have been an Abolitionist. He did speak his mind. Dr. Wayland! He was no hypocrite, Mr. Giddings!!! He dealt plainly with Publicans and Pharisees, Abolitionists!!! We have every reason to believe that He would have thought George Washington of Virginia, quite as good a man as Hale of New Hampshire.

You will pardon me, Gentlemen, for what may seem a religious discussion, for which unhappily, I am not fitted. The truth of history, and the great cause of Humanity, require that the religious mind of those venders of books, these congressional Pharisees, and Negro Stealers, should be exposed. The fact that the great author of the christian religion lived thirty-three years and died in the midst of the worst form of Slavery, which the world has ever seen, and was content to admonish *Master and Slave* of their respective duties, will satisfy the rational mind, intent upon the good of his fellow-man, in spite of the ravings of ignorance and fanaticism.

This is rather dangerous doctrine for a pale face to preach, for it touches not the question of negro slavery, but justifies the enslavement of "the white man, with all his superior capacities and intelligence." And when Geo. W. Johnson hammered out this piece of logic, or declamation, or whatever it may be called, he fugged fetters for his own limbs, manacles for his own wrists. Should the black man ever gain an ascendancy in Kentucky, the master of this democratic lawyer could justify the imposition of servitude upon him by the doctrine he himself here teaches.

Alluding to the admitted existence of the negro race for at least 3000 years, he says:

"In this vast period of time, you cannot trace to the Negro Race, one solitary improvement in Mechanics, Arts, Numbers, Philosophy, Rhetoric, Political Economy, Astronomy, Chemistry and Geology. They have no part in the great discoveries and improvements which have elevated man in the scale of being. They have been upon the earth like the beasts of the field; like the contemporary races of Tigers and Baboons, and have left not one trace of their existence, except in their posterity. In the wide arch of the sciences and arts, there is nothing—absolutely nothing, traceable to them, to mark their superiority over the brute creation, much less to indicate equality with the intellectual White Man. Where are the Homers and Virgils of Africa! Where are her Poets, Historians, Painters, Philosophers and Statesmen? Where are her Sculptors, Architects and Tragedians! They are not to be found. In 3,000 years, there has arisen for her, no Herodotus, or Tacitus to embellish her annals—no Socrates, Plato, or Aristotle to unfold her philosophy—no Lycurgus or Numa have arisen to plant a Sparta and Rome in

Africa—no Demosthenes or Cicero have stood upon her Forums—no Sophocles or Euripides have graced her Amphitheatres. No Books for the mind; no monuments for her benefactors; no cities for her commerce; no Temples for her Gods exist even in ruins, to attest the intellect, the gratitude, the wealth or piety of Ancient Africa. There is no where to be found, except when associated with the White Man, any, the slightest trace of mental or moral cultivation among the negro races. Inferior in mind and body, the Benevolent Being who created them, gave them a country which furnishes food without labor; where a Tropical climate dispenses with the necessity of houses and clothing, where they might live and multiply, till, in the fullness of time, a nobler and better race should fill the world with the prodigies of their intellect, and be prepared to take charge of the African, for his guidance, protection and improvement.

We have seen that Africa has nothing to offer to entitle her to a comparison with ancient Greece and Rome. The very idea of contrasting her with modern Europe is ridiculous and absurd. The very ostrich which flies over her plains, the Camel which traverses her deserts, and the Lions which infest her forests, might better challenge comparison with the miserable, naked and brutal negro, than he with the intellectual, improved and civilized white man. Three thousand years have elapsed, and they have done nothing, absolutely nothing, in their native land. Can Arithmetic compute the numberless ages which would have elapsed, before this inferior race would have looked to the Heavens, and discovered, like Newton, the laws which hold the glorious orbs of creation to their place! At what period of the future, would they have produced a Napier to invent for them Logarithmic Tables! When would Columbus have set out in their bark canoes for young America! When would their Faust have established a Printing Press among her uncivilized people! When would they have erected universities and colleges! When would they have built brick mansions or cast an iron Kettle! In the vast future, when would the Marquis of Worcester, their Watt, Stephenson and Fulton, have appeared to astonish and bless a world with the powers of steam! When would the electric magnet have been formed, and the galvanic current have passed across the continent!

When would their Franklin and Washington have appeared! Through what unnumbered ages of tyranny and oppression would they have passed, to reach the freedom of America. When would their Daguerre have taught the solar beam, to draw their swarthy features upon silver! When would Arkwright and Whitney have arisen to clothe a world in cotton! What negro could have been the Father of Lavoisier, La Place, Hutton, Bacon, or Liebig! When would an African treatise on Chemistry, Conic Sections, or Political Economy have appeared! When would their professor Dick, have meditated and written, digested and published his sublime treatises upon the destiny and duties of man! It is probable that the human race would have passed through unnumbered ages of barbarism, wars, convulsions and crimes, before the intellect of the negro race, unassisted and alone, would have invented and manufactured so simple a thing as a button or a hat! Who that has ever seen the native African negro, and examined phrenologically the low brow, the thick lips, the contour of his face and head, the vacant expression of his lascivious countenance, would ever think of comparing him with the American slave, much less with the white man! Gentlemen, I am almost tempted to say that only a fool or madman would do it. I do not, however, make so broad an assertion, for it is evident, that it is the enthusiastic dreamers on the subject of religion and politics, who have started, and maintain the doctrines of their equality with the white man. Would not the world be astonished to hear of a native African constructing a telescope or view the Heavens, or grinding the lenses of a microscope, to examine the minute and wonderful exhibitions of the invisible world! Would not the Abolitionist be delighted to hear that the native intellect of Africa, was able to melt sand into glass, or cast a few drops of iron? If Mr. Giddings, or Dr. Wayland, had a lease of life, till the African mind was so improved by its own efforts, unassisted by the other two races of mankind, as to be capable of casting this powerful spoon, they might perhaps, never enter the Kingdom of Heaven! A million of years would not be sufficient for this wonderful feat. A man, judging from the past, might safely stake his life upon the issue. He would probably win his bet, before they learned to extract Tin, Lead and Zinc from the Earth."

These are sweeping assertions, and when we remember that they are contradicted by the record of both ancient and modern history, we wonder at the boldness of the man who could put them forth. Where is a nation whose fame stands so conspicuously and gloriously upon the page of history, as that of ancient Egypt! The remains of her architecture are stupendous and magnificent beyond comparison. She was the school-mistress of the Jews, the Greeks, and the Romans, whose most distinguished men drank at the fountain of her knowledge. The genius of her people invested the arts as with a halo, and encircled the sciences with glory. And who were the Egyptians!—Herodotus, the father of history, speaks of them as negroes; and when referring to the Colchians, gives it as his opinion that they are of Egyptian origin, because "they are black and have hair short and curling." The Hon. Alexander Everett, in his work on America, says, "While Greece and Rome were yet barbarous, we find the light of learning and improvement emanating from the continent of Africa (supposed to be so degraded and accursed) out of the midst of this very woolly-haired, flat-nosed, thick-lipped, coal-black race, which some persons are tempted to station at a pretty low intermediate point between man and monkeys. It is to Egypt, if to any nation, that we must look as the real antiqua mater of the ancient and modern refinement of Europe. The great lawgiver of the Jews was prepared for his divine mission by a course of instruction in all the wisdom of the Egyptians." Here then it seems, is a great difference of opi-

tion between a democratic lawyer of Kentucky, and a democratic lawyer of Massachusetts.

Babylon and Nineveh, whose fame will yet endure for ages, although the places of their power have become lonely and desolate, owed their origin and their glory to the negro race. Tyre and Carthage, the latter of which sent forth the renowned Hannibal to contend with the mighty armies of Rome, were also negro colonies. Archbishop Sharp, in a speech in the House of Commons, refers to "that Africa, which formerly afforded us our CLEMENS, our ORIGEN, our TERTULLIAN, our CYPRIAN, our AUGUSTIN, and many other extraordinary lights in the church of God,—that famous Africa, in whose soil Christianity did thrive so prodigiously, and could boast of so many flourishing churches."

Is it to be presumed that Egypt and Ethiopia, and other negro empires, whose fame yet burns brightly, although in the lapse of ages we have lost somewhat of their history, had no Poets, nor Painters, nor Philosophers, nor Statesmen; no Historians, nor Tragedians, nor Sculptors, nor Architects! The idea is preposterous. How much knowledge of the arts and sciences has been buried with the wisdom of these nations, it is impossible to say. It may be, that we, who so much pride ourselves upon our intelligence and attainments, have not yet reached half way the height upon which they stood—it may be that the Africans of past ages, far, very far surpassed even the Kentuckians of the present day. The names of great men have brightened with unfading lustre the African character; other facts than those we have referred to, might be quoted from the historic page to prove how baseless are the assertions of this Kentucky lawyer.

But we pass from the ages of Long Ago, and come down to more modern times; and it must be admitted that the history we possess is here greatly at fault. What do we know of modern Africa! The slave traders have infested her coast, have stolen a part of her inhabitants, and corrupted the rest of those with whom they have held intercourse; but the vast extent of central Africa is to us, unknown territory. The few travellers who have penetrated a short distance into the interior, have learned but comparatively little of her history, her resources, her knowledge of the arts and sciences, her progress in civilization, or her practical christianity; yet that little is amply sufficient to vindicate the character of her people in relation to every point enumerated, and to prove that the assertions of Geo. W. Johnson are the result of fanaticism and prejudice rather than candid and careful investigation. They have large cities, cultivated fields, and manufactures of various kinds. Major Denham says the cloths of Loggum are finely dyed with indigo and beautifully glazed. In Houassa, handsome cloths, cordage, fine tissue, and tasteful pottery are all manufactured. They extract ore from minerals, work skillfully in the metals, having both watchmakers and jewellers among them. Hornemann says that the artists of Haiesia give a keener edge to their cutting instruments than Europeans do, and make files superior to the French and English article.

ZINZUA, queen of Angola, who died in 1663, was intelligent, brave, energetic, and persevering. She maintained war against the Portuguese for 18 years, and though cruel—as all despots are—her character as a warrior and as a queen presents much that the world regards as worthy of admiration. ANNISAL, an African negro, an intelligent and well educated man, served under Peter the Great as Lieutenant General and Director of Artillery. In 1765, a negro in England was ordained Bishop of Exeter. IGNATIUS SANCRO, the son of Guinea parents, was a writer of considerable celebrity; and ALEXANDER DUMAS, a French negro, is one of the most popular dramatists of the day, and an author whose productions, we venture to say, Geo. W. Johnson, has read with interest. And in bravery and patriotism, in devotion to his race, in rigid adherence to truth, in strict integrity, in all that ennobles man, TOUSSAINT L'OUVREURE, the celebrated black chieftain of Hayti, will challenge comparison with Washington of America. Similar instances might be cited without number; and it is a cause of surprise that in those countries where the African race has been crushed and degraded, morally and mentally by its intercourse with the whites, so much evidence has been given of the possession of an intellect, which needs but the opportunity to expand to become equal to that of its oppressor. Many in this country have triumphed over the disadvantages that surrounded them, and compelled the admiration that has been reluctantly awarded.

One more extract and we have done. In speaking of the effects which would result to Kentucky from the adoption of a plan of gradual emancipation, he says,

"Your mechanics will get but half their present wages. Negro slavery stands as a barrier around Kentucky, against that rising tide of European emigration, which is now setting in to the shores of America. It is an intelligent and enterprising, a white and free, but poor population, who, with indomitable energy and resolution, are crossing the Atlantic in search of labor, food, clothing and sustenance. They are not like your negro, flying from labor and exertion, but are seeking it, as the source of independence, manly happiness, and enjoyment. They recognize the justice and mercy of that decree of the 'most wise God'—thy sweat of thy brow, shall ye earn your daily bread."



These intelligent and athletic men, who are forced by their poverty to take the best wages they can get, turn aside now from Kentucky, to Ohio, Indiana and Illinois, and the great west. Except a few of the more intelligent mechanics, now settled in Kentucky, they leave our natives in the undisputed possession of the State. Wherever these European laborers assemble, prices give way before their competition, and it is now an indisputable fact that the wages of labor are everywhere lower in the free, than in slave States. This I regard as an injury, instead of benefit to the State. What can more clearly redound to the good of a State, than that her mechanics should receive ample remuneration and support? In the great prairies of the west, there is, I think, God, ample room for this foreign and useful labor. The States of the Union, as yet, have scarcely stretched half way across the continent. Let them come then, freely, and at the setting sun, we will show them the noble and majestic Asylum, which an intelligent government has provided for the unfortunate, but enterprising portion of mankind from every quarter of the globe.

A proclamation to our Mechanics of every grade and condition, that *Negro Slavery has never been abolished in any country, except by the influence, and for the benefit of Wealth.* It is true as Holy Writ. Let them remember it. Whenever capitalists discover that they can command more labor for any given sum, by letting in upon them the intelligent and able competition from Europe, they will tear down the barrier and abolish slavery. Your wages will then be reduced one half, and you will be swept away by the deluge which will flow over your native land. Inquire into the prices here and in Ohio, or Massachusetts or England, and you will understand the truth of what I say. They turn aside from Kentucky now, because they have been taught to believe that we despise the laborer in the slave States. You who have been brought here to work, know the contrary, have therefore the whole field of the Arts before you. Suffer not demagogues to deprive you of it; suffer not the parasites of wealth to flatter you to destruction. Your vocation is honorable—the world cannot present a nobler spectacle than the struggle of a feeble and honest spirit with adversity. Be true to yourselves, as heretofore, and God will back you against the world; Kentucky will remain what your noble souls have made her, the boast of our children and the jewel of America.

Gentlemen, I have no words to express the infinite scorn and contempt which I feel when I hear a native Kentuckian compare you, in reproach, with Ohio. There is something proud and noble, generous, enthusiastic and glorious, in our people; a people who have never stooped to menial occupations—freemen, who neither fear honest labor, nor mortal man; and who rally to the standard of their country wherever it is planted in defiance of her enemies. We have no organized bands within our borders, to steal the property of Ohio; we have no canting hypocrites to preach against our neighbors and interfere with their rights. Save your dollars, Ohio! Dollars and cents are good. Perhaps they are worthy of you. We have set our hearts on something else—we want 'Spartan men and women; with hearts and souls in their bodies who despise cant; who love their God and country, with all their strength, and their neighbors as themselves.

To compensate us for these great evils, what benefit do the advocates of this measure propose? What is it that they want? Is it a morbid love and admiration of Ohio and Massachusetts? Who has ever before considered a dense population as the essential element of happiness? Heretofore it has been considered an evil! It is one, most certainly, when the population press closely up to the means of support. I would think if each man had more land, he would be better off; and if he had better wages, he would be more independent. Wealth, through all time, will have followers, to persuade mankind into measures which subject labor to capital. This has been effected in England, and every patriot must regret that the system is hastening to perfect its growth in America.

The negroes of Kentucky are the happiest class of laborers in the world. Their cares are less and their tasks are lighter. They labor, it is true, in all Christendom does not! If you will show me one truly idle man, I will show you the most miserable wretch in the Union. Industry produces mental, moral and bodily health. It is the secret of content—it is the divine law of God, for the good of man. To engraft this ennobling principle into the squalid nature of the African, is the object of his association and dependence on the white man. By industry alone can we accomplish the glorious destiny before us. It is this which has given man every thing which he has in the arts and sciences; and it is this which will move mankind onward through an infinite eternity; as he progresses, the boundaries of knowledge enlarge upon his vision; the laws of nature are unfolded; the purposes of the most High are revealed, and his eternal wisdom and benevolence vindicated. In this vast future, lies hidden the destiny of the African race. It is sufficient that He who made animals, and thought of their least wants, has made him in keeping.

We don't pretend to much sagacity, but the growing propensity of the free States of the West, with their thousands of acres of wild land that are yearly brought under cultivation, the constant discovery and development of their mineral resources, the rapid growth of their cities, the magic existence of their villages, their canals, their rail-roads and their telegraphs, would all seem to contradict the theory here advanced, for it is by the constant influx of emigrants that these things are produced. While these States, which, like Kentucky, have negro slavery as a barrier, drag out a miserable and sickly existence. It is true, their mechanics and manufacturers receive high wages for the work they do, which is expended in high prices for their living; but it is not Kentuckians who do all the work for Kentucky. Geo. W. Johnson and his friends are not willing to pay the high price for free labor which they regard as such a blessing—they do not carry out their principles. Instead of paying the Kentucky manufacturer a shilling a yard for cotton cloth, they buy it of the Yankee for a sixpence; they send abroad for axes because they can procure them cheap-

er than at home; they ask the North to print their school books and primers because it is done for less than their neighbors could do it, and so on to the end of the chapter. But what need to speak of these things? The blessings and advantages of free toil, as well as the curse of slave labor is written in no obscure characters upon the page of our country's history, and all who will may read the record. It takes something more than bold assertion, something more than eloquent and classical humbug—and we know not better how to characterize this address to the citizens of Scott Co.—to overthrow facts; and it is to be regretted that Geo. W. Johnson has prostituted his talents and his genius to the defence of the vilest system of wrong that ever man concocted.

#### Smith O'Brian,

It appears, has been adjudged guilty of High Treason, condemned to be hung, his head then to be cut off, his body quartered, and the quarters to be placed at the disposal of Her Most Gracious Majesty, Queen Victoria, Defender of the Christian faith, and the Head of the Established church. A pretty present this, for a delicate young lady to receive; but such is the law, and such the sentence of the court.

Many—both in this country and Great Britain—are crying out against the barbarity of such a law; and we Americans do especially glorify ourselves, because our National statute book is not disgraced by such a relic of a dark and bloody age. The deed contemplated by Smith O'Brian, would, if consummated, have destroyed the supremacy of the British Government in Ireland, and have caused the sacrifice of thousands of lives. Treason is the highest crime known to a government, and it is therefore meet it should be visited with the highest penalty. Its commission involves murder, and many other crimes; and while the British government would recoil from the thought of inflicting such a barbarous punishment upon him who has been guilty only of murder, it regards it as the just doom of a greater criminal—the traitor.

But in this, England is certainly behind the spirit of the age, though perhaps not so far behind as some other nations. We have in our mind one that claims to be as enlightened, as humane, and as Christian as England, one of whose laws declares that in the case of a person committed by a certain class of persons, the offender shall have his head cut off, his body divided into quarters, and the parts set up in the most public places!

What think you, reader, of such a fact? If you would seek this law with the expectation of finding it, look not for it among those of Italy, search not the statutes of Austria, trouble not yourself with an inquiry into the character of Prussian laws, but go to the slave code of the District of Columbia, there seek and ye shall find it!

#### The Meetings in Salem.

On Thursday of last week Joshua R. Giddings held a Free Soil meeting in this place. His speech abounded in interesting political facts, and to the Taylorites and Cassites was unanswerable. He put forth no extraordinary claims for the Free Soil party; he spoke of it as a non-extension party only, said it occupied precisely the same ground—as far as slavery extension was concerned—as did Henry Clay and the Whig party in 1844. We are inclined to suspect he rather took pleasure in thus reminding the former members of Liberty party, that in 1848 they stand upon the same ground, that in 1844 they so bitterly denounced and so strenuously opposed the Whig party and its embodiment for then occupying. His exposure of the artifices of the Cass and Taylor politicians in the North, was well done, much better than his subsequent attempt to whitewash the character of Martin Van Buren. A New Lisbon lawyer, who came to the defense of the blood hound candidate, afforded considerable amusement to that part of the audience who could appreciate total annihilation.

The appeal which Giddings made to the people was based mainly upon the fact, that in the extension of slavery into New Mexico and California, every slaveholder there with one hundred slaves, would possess as much political power as sixty-one of the voters before him. "Will you," he asked, "will you by voting for Cass or Taylor, consent to this degradation?" It would indeed be a degradation, a voluntary, self-imposed degradation; but if the speaker forgot it, some of his auditors did not, that every voter under the Constitution consents to be thus degraded, not it may be by the slaveholders of New Mexico or California, but by those of Virginia and Kentucky, and every other slave State, all of which undoubtedly have a right to impose the disgrace by virtue of the compromises of the Constitution, compromises which Van Buren regards as sacred, and is solemnly pledged to maintain. Nay, more, the very principle, the extension of which to the newly-acquired territory the Free Soilers regard as so disgraceful, is the basis of the Constitution, and is embodied in the Representative clause, without which that instrument would be a lifeless form incapable of either good or harm. Some of his auditors remembered these things, and came to the conclusion that if it is wrong to vote for a man who would carry out the principle re-

ferred to, it is, to say the least, equally wrong to vote for the principle itself.

On Sunday Henry C. Wright lectured upon war, in connection with the U. S. Constitution and the Old Testament. He took the ground that those who sustained the Constitution sustained War—that they invested Congress with power to break up the peaceful relations existing between men—to give authority to burn, rob and kill; in short to deny all the claims of justice, to break down the barriers of morality, and disregard the voice of humanity. He contended that God is an unchangeable being, that he is now, and ever has been a God of Justice, Love, Mercy and Benevolence; and therefore the unjust, hateful, inhuman war recorded in the Old Testament were never authorized by him. The only Christian professor who stood forth to combat this latter position, was an Orthodox Quaker, who said he believed that the murder of women and children, and other atrocious acts of olden time, whose perpetrators claimed the sanction of Jehovah for them, were all authorized and approved by God!

The Union Magazine for November, is embellished with two steel engravings, two wood cuts, and a fashion plate. One of the steel engravings is "The attack on the Palais Royal," which we were surprised to see, for we were under the impression that such warlike embellishments were to be excluded by the special request of Mrs. Kirkland. The editor contributes her fourth letter from Europe. "The Alma House Boy," by Miss Martha Russell, is an excellent tale; and the general contents of the No., for this month are in keeping with the character which the contributors to this deservedly popular work have so happily established for it.

TUESDAY LAST was the day on which a President of the United States was elected, or probably so, for there is a bare possibility the House of Representatives may have to do up that work. If Cass is elected, the prosperity of the country is forever destroyed, if the Whigs tell the truth; if Taylor is elected, the nation will go headlong to destruction, if the Democrats are to be believed. The success of either would be enough to sink the country to perdition, and would do it, were it not that a few righteous are yet left. It is to be hoped that this will be, as it certainly should be, the last Presidential election under the Federal Union.

A New Work.—We would call the attention of our readers to the following notice from the "Liberator."

#### The Young Abolitionists.

"The Young Abolitionists, or Conversations on Slavery," is the title of a neat volume of 130 pages, from the pen of Mrs. J. Elizabeth Jones, of the Ohio Bugle. Its object is to present facts and arguments of the Anti-Slavery Cause in an attractive and understandable shape for the use of children. This is done in the form of conversations between an Anti-Slavery mother and her little boy and girl. And it is extremely well done. The conversations are natural, and the topics are clearly and ably presented and enforced. The conversational form into which the matter is thrown takes away from it the didactic formality of a set treatise, and yet it embodies the substance of Anti-Slavery doctrine and discipline, in a perspicuous manner. Mrs. Jones' idea is one somewhat new, as applied to Anti-Slavery truth; but it is a valuable and judicious one, and is well carried out. All the various aspects of the cause are presented, and made obvious to the understanding of the young; and children of a larger growth would do well to review their experience in this well-arranged Compend. All who are acquainted with the character or the writings of Mrs. Jones need not be told that her doctrine is of the most thorough and orthodox school of Anti-Slavery, and that her style is simple, eloquent and energetic. The Anti-Slavery public is under obligations to her for this supply of a deficiency in their children's books; and we hope every abolition household will soon be supplied with a copy. It is published at the A. S. Office, 21 Cornhill, where it is for sale; and, we presume, it will be to be had of the agents at the various Conventions and other Anti-Slavery meetings.—q.

The work referred to has just been received, and may be procured of the editors of the Bugle, or at Treasor's store, Salem. Price, handsomely bound in morocco, 50 cents; in paper, 30 cents. Any person desirous of receiving it by mail, by sending 51 cent money (postage paid) will be furnished with five copies in paper, on which the editors will pay the postage.

The following article on voting is a very sensible one, though of course we do not agree with the writer as to the duty of supporting the Free Soil, or any other ticket under the present pro-slavery Constitution. If voters would but consider the responsibilities they assume—consider them with a desire to act in accordance with right and truth, the sinful compromise which now binds together the American Union, would soon be annulled.

#### Voting.

Dear Readers, we have been scolded so much for not writing a *hurra* article for last week's "Visiter." It was the last number many of you would get before election, and folks thought we should have had so many big capitals and significant italics, telling you to go to the polls—to the polls—TO THE POLLS, &c. &c. &c. Well, maybe we should have talked as if we were in a *hurra*, and a little "noise and confusion" was desirable to help us out, and prevent our being heard, or raise a din to keep you from thinking. These blustering exhortation articles

on the eve of an election, always reminded us of a revival sermon, and we are too stiff an old blue stocking to think one of these *hurra* ever of much use. Voting, like making a profession of religion, always appeared to us one of the most solemn acts—an act which should be done with calmness, deliberation and forethought. We should so much think of voting as a man to vote without his deliberate judgment, than we would of taking him by the sleeve to drag him to a communion table. When a preacher begins to raise a *hurra* to make folks love God and man, his noise sounds like tin kettle thunder; and if we had any serious impressions, and meditated any important step, we should thank him very much to stop his clatter and let us think. The habit in religion and politics of addressing the passions instead of the reason is pernicious in the extreme! All admit this; yet who tries to amend the evil? Our political machinery appears to be moved by *hurra*—by "noise and confusion" of any and every kind—by appeals to passion and prejudice. This is doubtless owing to the false idea about divorcing religion and politics. People are under the influence of two different principles, and rules of action.—Religion is the law in church. It is given into the charge of a sexton and locked up for special occasions—death beds, Sabbath days, &c. Our politics has nothing to do with our duty to our fellow men, any more than our religion has. They are both beautiful, metaphysical abstractions, resembling one another, like the beasts in Daniel's vision. Neither of them appears to have much to do with our duty to man—the one talks about our duty to God, and the other obligations to our pockets. What we owe to humanity and our own higher nature is generally overlooked in both. There is so little of conscientious, calm, deliberate action.—Men have become so accustomed to act from excitement, that it appears impossible to move the masses by a high sense of right. We believe this state of affairs has been produced, or at least fostered, by the public teachers or leaders of the people. We believe that all that class of writings and public speeches which always the feelings at the expense of the reasoning powers, has a tendency to increase the evil; and as we cannot consent to do evil that good may come, we never knowingly make use of any such means to accomplish any end, no matter how desirable. We would be glad to think all our readers, who can, would vote for the "Free Soil" candidates, because it appears to us right; but we should like them to think it right too. We have tried all along to give our reasons as well as we could for thinking it right. Those we cannot convince, we do not wish to wheedle; and there is little prospect of influencing man's reason a week or two before an exciting election, when the "noise and confusion" would drown the voice of the Atlantic. We should rather talk politics after an election than just before, when one might hope to gain the ear of reason, and convince men that the elective franchise is a great moral lever, for the right use of which they are accountable to God and their fellow men—that making laws for unborn millions is an awful responsibility, scarcely less than Adam acted under when he put forth his hand to the forbidden fruit.—Those who go in a spirit of levity, of falsehood, or indifference, to empower man to entail happiness or misery, moral elevation or degradation, upon posterity, are no less blind than he who would lead blind men to a communion table to take an oath of allegiance to the King of Kings. Having this view of the matter it has been somewhat of a task to write of politics during the campaign. When every thing is talking to the senses, not the consciences of men, we would not hope to be heard.—Pitts. Nat. Visitor.

#### For the A. S. Bugle.

#### Anniversary of the Western Peace Society.

RICHFIELD, Oct. 14th.

The Meeting convened according to appointment, at half past 10 o'clock, A. M., and was called to order by the President, James W. Walker. The Secretary being absent, Rebecca S. Thomas was appointed Secretary *pro tem*.

A Committee on Nominations was then appointed by the President, composed of the following persons, viz: Keturah G. Thomas, Anna Eliza Lee, Lewis Morgan, Elizabeth Steadman and John Smith.

On motion, a Business Committee was nominated by the Society, consisting of Henry C. Wright, William Steadman, Elizabeth Morgan, Ellen Thomas and Henry Bangs.

On motion, Henry W. Curtis and Samuel Myers were named to audit the accounts of the Treasurer.

The Declaration of Sentiment issued by the Non-Resistance Society of New England in 1838, was then read by the President. After which H. C. Wright, as chairman of the Business Committee, rose and spoke at some length previous to offering the following resolutions on the Constitution and the Old Testament.

1. Resolved, That war, whether offensive or defensive, always was, and always must be, opposed to the nature of God, to the Christian Religion, to the Brotherhood of Man, and the best interests of society.

2. Resolved, That a soldier is a man employed to kill men at the bidding, and for the benefit of his employers, without regard to the guilt or innocence of his victims.—Therefore it is our duty to regard and to hold up, on all occasions and before all, the soldiers' trade as the trade of an hired assassin.

3. Resolved, That to assume to ourselves, or to confer upon others the right "to declare war, to issue letters of marque and reprisal, and to raise and support armies," is to assume or confer the right to commit robbery, murder and piracy; to abolish the distinction between justice and injustice and to change or reverse all the relations and duties between man and man, as known to will and pleasure, and to make the preservation of self paramount to all our obligations to God or man.

4. Resolved, That the Constitution of the United States, inasmuch as it confers on Congress "power to declare war, to issue letters of marque and reprisal, and to raise and support armies," embodies the right to commit robbery, murder and piracy, to reverse all the duties between man and man, as human will

and pleasure, to abolish Christianity and overthrow the government of God.

5. Resolved, That when a man votes for a Congressman or President of the United States, he votes for the Constitution and all the rights, requirements and principles embodied in it, and recognizes that document as his own act, and assumes the right to perpetrate robbery, murder, piracy and all other deeds which the Constitution authorizes Congress to do.

#### Second Series.

1. Resolved, That God is love, God is justice, and God is unchangeable; and whatever is opposed to the nature of God *must*, was always and will always be opposed to his nature.

2. Resolved, That the relations of man to man, and the duties and obligations growing out of those relations, are unchangeable, and whatever is now opposed to those relations and duties, ever was, and ever must be opposed to them.

3. Resolved, That the spirit and principles of Christianity, as exhibited in the life and teachings of Jesus, are in perfect accordance with the nature of God and the relations of man to man, and are as unchangeable as the nature of God and the relations and obligations of man; and whatever is opposed to Christianity now, was always and will ever be, opposed to it.

4. Resolved, That the deeds attributed to the Divine Being by the writers of the Old Testament, are opposed to the nature of God, to the spirit and precepts of Christianity and to the relations and duties between man and man.

The foregoing resolutions were, on motion, laid on the table for the present, to be called up at discretion.

On motion, all persons present were invited to participate in the discussions of the present meeting of the Society.

The first resolution was then called up for discussion, H. C. Wright taking the affirmative of the question, on which he spoke in an able and convincing manner.

On motion, adjourned until 2 o'clock.

#### AFTERNOON SESSION.

The meeting came together as per adjournment. H. C. Wright again taking the floor, spoke upon the resolution before the meeting. After some little debate, on motion of H. C. Wright, the first resolution was again laid on the table discretionally. The reading of the previous resolution being called for, they were taken up and discussed by Messrs. Curtis, Wright, Warner and others, particularly the subject of granting letters of marque and reprisal, and the true meaning or limitation of such documents. In the course of remarks, the inconsistent position of the "Friends" in voting for President, who acts as commander-in-chief of the army, while they refuse to vote for less exalted military officers, &c., was exposed by S. Myers. Wm. Steadman contrasted Aaron's *bur* treason with Gen. Taylor's patriotism, and "the difference between them," in an able and forcible speech. The inconsistency of voting, while disclaiming any identity in the hostile attitude of the Nation, was exposed by J. J. Warner in an intelligent and highly logical manner. A rather discursive, but interesting kind of conversational discussion here ensued, which ended by adopting the resolutions on the Constitution, with exception of the 1st.

K. G. Thomas, on behalf of the Committee on Nominations, offered the following names as officers for the Society the ensuing year.

President—Marius R. Robinson.  
Vice Presidents—Samuel Myers, Ellen Clark, Sophina Smalley, John Smith.  
Corresponding Secretary—Matilda Walton.  
Recording Secretary—Nancy Steadman.  
Treasurer—Truman Case.  
Executive Committee—Elizabeth Steadman, Anna Eliza Lee, Lewis Morgan, Jereb F. Smalley, Lucinda Harrington, Wm. Harrington, R. S. Thomas.

The report was accepted and adopted. On motion, adjourned until 8 o'clock Sunday morning.

#### SUNDAY, Oct. 15th.

The meeting was organized by appointing Henry W. Curtis Chairman, and Wm. Steadman Secretary for the day, in the absence of the newly elected officers.

On motion of J. W. Walker, the second series of Resolutions were taken up for discussion, and on motion to adopt, Samuel Myers drew a graphic description of some of the wars of the Old Testament, particularly of the one between Israel and Benjamin, clearly showing that war "always was and always will be wrong," and therefore the narrator of said wars must have been mistaken in attributing them to the instigation and command of our common Father, who has distinctly said "thou shalt not kill." The discussion was continued by J. W. Walker in one of his happiest efforts, sweeping before him all opponent positions. H. C. Wright then took the floor, explaining and enforcing the resolutions; instancing numerous proofs that the old Testament is evidently opposed to the existence and character of an unchangeable and just God. They were opposed by Mr. Warner, who gave way for a motion to adjourn until half past one, P. M.

#### AFTERNOON SESSION.

Mr. Warner resumed his remarks, and made a short argument, but finally assented to the truth of the Resolutions. Isaac J. Bigelow then resumed the argument against the Resolutions, basing his reasoning upon the assertion that man as originally created, was only the "Embryo" of man as he appears in the 19th century, and therefore God did authorize the wars as the highest manifestation of his law to man as he then existed; but

that they are entirely opposed to the Christian religion. He was acceded by H. C. Wright and others, in a spirited but friendly debate. A Baptist minister came forward, and in a fair and friendly manner endeavored to convince the meeting that the Resolutions took position adverse to the "word of God." When H. C. Wright represented that the second of those atrocious acts attributed to the Creator, could not truly be called the "word" of a God of justice, love and immutability.

The Auditing Committee presented the following Report.

The undersigned hereby certify that they have examined the accounts of the Treasurer of the Western Peace Society for the past year, and that the abstract presented by him is correct.

H. W. CURTIS,  
SAML. MYERS,  
Auditing Com.

On motion, adjourned to half past six o'clock.

#### EVENING SESSION.

Meeting called to order by H. W. Curtis. On motion, the first Resolution was taken up for discussion, and was spoken upon by J. W. Walker, Saml. Myers, H. C. Wright & J. J. Bigelow, and finally passed unanimously, with the exception of one voice.

On motion, Resolved, that the thanks of this Convention be given to the Trustees of this house, for its occupancy by this meeting, and that the Secretary furnish the Trustees the vote to that effect.

R. S. THOMAS,  
WM. STEADMAN,  
Secretaries.

#### Anti-Slavery Meetings.

J. W. WALKER & H. W. CURTIS, Agents of the Western Anti-Slavery Society, will hold Anti-Slavery Meetings as follows:

Latimer's School House, New Lyme, on Saturday eve, the 11th.  
Brown's Corner, New Lyme, on Sunday the 12th:  
Connetquot, " 13th, 14th & 15th  
Springfield, Erie co. Pa. " 16th & 17th  
Lockport, " " 18th & 19th  
Franklin's Neighborhood, " 20th & 21st  
Wellsville, " 22nd & 23rd  
Spring Corners, Crawford co. " 25th & 26th  
Connetquotville, " 27th & 28th  
Steenburgh, " 29th & 30th  
Connetquot Centre, " Dec. 1st & 2nd  
Fish's School House, " 3rd & 4th  
Lineville, " 5th & 6th

Some of the above meetings will be in places where there are no persons with whom we are acquainted. Will the friends in Lockport, also friend Selim Fish and Isaac Brooks take the trouble to notify the meetings to be held in their respective vicinities!

All the above meetings to commence on the first day at candle-light. The meetings at Spring Corners, and those held previously, will commence at 10 A. M. on the 2nd day—the remainder at 2 P. M.

Will the Connetquotville Courier please copy the notices of the above meetings to be held in Pennsylvania!

#### COVERLET AND INGRAIN CARPET WEAVING.

The subscriber, thankful for past favours conferred the last season, takes this method to inform the public that he still continues in the well-known stand formerly carried on by James McLeran, in the Coverlet and Carpet business.

Directions.—For double coverlets spin the woolen yarn at least 12 cuts to the pound, double and twist 32 cuts, coloring 6 of it red, and 24 blue; or in the same proportions of any other two colors; double and twist of No. 5 cotton, 30 cuts for chain. He has two machines to weave the half-double coverlets. For No. 1, prepare the yarn as follows: double and twist of No. 7 cotton yarn 18 cuts, and 5 cuts of single yarn colored light blue for chain, with 18 cuts of double and twisted woolen, and 18 cuts of No. 9 cotton for filling. For No. 2, prepare of No. 2 cotton yarn, 16 cuts double and twisted, and 8 cuts single, colored light blue, for the chain—17 cuts of double and twisted woolen, and one pound single white cotton for filling.—For those two machines spin the woolen yarn union or ten cuts to the pound.

Plain and figured table linen, &c. woven.  
ROBERT BINSHILLWOOD,  
Green street, Salem.  
June 16th, 1848. Gm—148

#### IMPORTANT NOTICE.

Pellens splendid outline Maps, Baldwin's pronouncing Geographical Gazetteer, and "Naylor's system of teaching Geography," for sale by J. H. Hamilton of this place. He is also prepared to give instruction to females, or to individuals who wish to qualify themselves for teaching the science of Geography according to this new, superior, and (where tried) universally approved system. Address by letter or otherwise, Salem, Col., Co., O. Oct. 6th, 1848.

#### FRUIT TREES.

The proprietor has on hand a handsome lot of FRUIT TREES, comprising Apple, Pear, Peach, Plum, and Cherry trees, and some Grape Vines and Ornamental Trees—all of which he will sell on reasonable terms at his residence in Gosport, Michigan Co., 4 1/2 miles north-west of Salem.

ZACHARIAH JENKINS, JR.  
August 11, 1848.

#### BENJAMIN BOWN.

WHOLESALE AND RETAIL  
GROCER,  
TEA-DEALER, FRUITERER,  
AND DEALER IN  
Pittsburg Manufactured Articles.  
No. 141, Liberty Street,  
PITTSBURGH.



## POETRY.

### The World has much of Beautiful.

BY C. D. STUART.

The world has much of beautiful,  
If man could only see:  
A glory in the beaming stars,  
The lowest budding tree;  
A splendor from the farthest east,  
And to the farthest west;  
Aye! every thing is beautiful,  
And we are greatly blest.

It is only that our eyes are dim  
And clouded, that we go  
So sorrowful, and lonely like,  
Along our path below;  
For blinding lights are in the skies,  
And on the spicy air,  
And beauty bids us wake and see  
That life is everywhere.

Is not the morning light our own,  
The cold and mellow eve?  
Do not the voices of the flowers  
Furbid the soul to grieve?  
Why are we sad and lonely, then—  
The earth is bright and gay,  
And hope, with golden wings, inspires  
The heart from day to day.

There is a host of angels who  
With every moment throng,  
If we could only list awhile,  
The cadence of their song;  
They speak in every sunny glance  
That flashes on the stream,  
In every holy thrill of awe,  
And every lofty dream.

We know not half the good that lies  
Around our pathway here;  
We smother blessings with a sigh,  
Or drown in with a tear;  
And think the earth is made amiss,  
Because in lonely hours  
We see among the thorns of life  
No soft and soothing flowers.

The world is good and beautiful,  
We all may know it well,  
For there are many thousand tongues  
That every day can tell  
What love has cheered them on the way,  
O'er every ill above—  
It only needs a goodly heart  
To know that all is Love!

Then murmur not, good traveler,  
But see the brighter years  
That beam beyond the dark to-day,  
So hidden by thy tears;  
Still toil away, and hope to-day,  
For soon the ill is past,  
And death will stee thy shattered bark  
To better climes at last.

### "I pity you two Dollar."

A beggar crippled, starved and blind  
Rebursed his doleful story  
To half a score of auditors,  
Who all looked vastly sorry.

Some pitied much, some very much,  
Some very much indeed!  
But not one cent did they bestow  
To help the man of need.

At length a Frenchman forward stepped,  
In pity half, half choler,  
And emptied his purse—"By gosh!  
I pity you two Dollar!"

## MISCELLANEOUS.

OF The following chapter we copy from  
"The Young Abolitionist," a notice of which  
work will be found on the inside of our paper.

### CHAPTER IV.

"As you have mentioned the convicts in  
the State Prison," said Mrs. Selden to her  
son, "I would like to show you how much  
more regard is paid to their wants, than to  
those of the slaves. I have already told you  
of their miserable huts, and you know there  
can be none of the comforts of home in such  
a wretched place."

"When the rain comes in and drives them  
out," said Charlie, "don't their beds and  
every thing get wet?"  
"They have nothing that can properly be  
called a bed, so many persons say, who have  
lived in the south, and are well acquainted  
with their situation. They are generally fur-  
nished with one old blanket, and sometimes  
two. Some have a bundle of straw or a few  
old rags to lie on, while others sleep on the  
cold ground. They would consider them-  
selves fortunate indeed could they have such  
narrow beds as the prisoners have."

"I do not wish you to think the situation  
of the prisoners any means a pleasant one.  
Oh! it is dreadful to be shut out from the  
beautiful world, from all the sources of hap-  
piness, almost from the sunlight and the re-  
freshing air of heaven; to be confined in a  
narrow cell, and never hear the sound of a  
human voice—as is the case of some prison-  
ers—or be allowed to look upon a human face,  
save that of the grim keeper who controls the  
heavy bolt that confines the sufferers in that  
solitary abode. Oh! the very thought of it  
makes my blood run cold, and I wonder how  
human beings ever could have devised such  
a mode of torture. But when I think of the  
slave I see that he is the victim of a system  
that far exceeds in cruelty any form of pun-  
ishment ever invented."

"Do tell me how it is, mother; I cannot  
see," said Charlie, "how slavery can be  
worse than that."

"Criminals are generally imprisoned," she  
replied, "for a few years only—the period of  
the slaves' bondage in the great prison-house  
of oppression ends but with death. The con-  
vict, when his term expires, goes out a free  
man. He can return to his home and his  
friends, if he have any; he can choose his  
own employment, and pursue his own hap-  
piness as it pleases him best. If he has truly  
repented of his crime, he will, in a great mea-  
sure, be restored to society, and can enjoy  
life as well as before. The slave looks for-  
ward to no time when he shall go out a free  
man. If he has been separated from his wife  
and children, he is shut in no pleasing ex-  
pectation that in a few years or a few months  
he may return to his home and his friends.  
There are prisoners who know, that although  
they are shut up in a gloomy cell, their chil-  
dren are enjoying life, the same of friends  
and the same of life. The slave feels that

his children are smarting under the lash, and  
that they are doomed to the deepest degrada-  
tion and misery. The prisoner is sustained  
by the expectation of having his freedom  
again—of being the master of himself. The  
slave pines under his affliction, his heart fails  
him, his spirit is broken by the crushing  
power of slavery, and he lies down in des-  
pair, feeling that a night of endless bondage  
has closed in upon the hopes, the happiness  
and the liberty of himself and three millions  
of his race."

"Three millions! mother!" said the as-  
tonished boy. "Mr. Gardner told us yester-  
day there were only about twenty millions of  
people in the United States—three mil-  
lions of them slaves!"  
"It is a mortifying thought, my child, yet  
it is nevertheless true. When we were in  
Philadelphia last summer, you were aston-  
ished at the multitude of people that were  
passing up and down the streets and crowd-  
ing the shops. Had you gone from the Na-  
vY Yard to Kensington, from the Delaware  
to the Schuylkill, and counted all the inhab-  
itants of that great city, you would have had  
but a small part of the number of slaves. In-  
deed there are more than twelve times as many  
of these oppressed and suffering people as  
you would have found persons in that place.  
And I believe you could hardly go to any one  
of these three millions, and ask him if he  
would be willing to exchange his situation  
for that of the convict, and endure for a few years  
confinement in a close cell, and then return  
after having his freedom, but he would be re-  
jected to make the exchange. But let any  
man go to the convict, and tell him that in-  
stead of remaining in the solitary cell a few  
years, he can be made a slave for life, and  
then ask him if he would choose the latter:  
the convict would think him a madman for  
putting the question."

"But, mother, you said some men were  
tapped for life. Would not such rather  
be slaves than live always in their cells?"  
"I cannot tell how a man would feel under  
such circumstances; still, I believe even then  
he would much prefer the prison," said the  
mother. "In the prison he is sure of com-  
fortable food and clothing, and of not being  
greatly overworked. In slavery he is liable  
to be starved, to go nearly naked, to be com-  
pelled to work sixteen or eighteen hours a  
day. Although a prisoner in close confine-  
ment, he is regarded as a man; by the law,  
he is recognized as a human being; by the  
people he is spoken of as a member of the  
human family. In slavery he is looked upon  
as a brute; he becomes a piece of property;  
he has an owner who may inflict untold  
wrongs upon him, and no voice will be raised  
in opposition. This consideration alone,  
my child, would induce every man who has  
any appreciation of his manhood, who has  
any sense of the dignity of his position as a  
member of the human race, to choose the con-  
vict's cell for life, rather than the lot of the  
American slave."

"Were I to choose, mistress, I'm sure I'd  
rather be a slave," said Biddy, who had en-  
tered the room and heard the foregoing con-  
versation. She had brought with her Phil,  
her darling pet, whose attention was attract-  
ed from his play by the rising spirit of Bid-  
dy, which she manifested by her earnest tone.  
When she expressed an opinion, Phil always  
felt called upon to sustain her. Conse-  
quently he informed his mother that he never would  
be a slave either.  
"And," said he, "if the naughty men  
should come here, Charlie, wouldn't I shoot  
them with my bow and arrow?"  
"Phil don't understand peace principles  
very well, does he, mother?" asked Char-  
lie.  
"No, my dear, he is a little boy and don't  
know much about any kind of principles—  
He must talk of shooting people though,  
even with his bow and arrow."

"You asked me, Charlie, the other day, if  
food were cooked for the slaves. Generally  
it is not, though sometimes one of their num-  
ber prepares it, but it is always coarse and  
poor. On many plantations, or farms, as you  
would call them, they give each full grown  
slave a peck of corn a week. After working  
in the hot sun all day, they go home at dark  
very sad and very weary, thinking how their  
poor little children have waited when they  
were away; and instead of sitting down  
to rest and finding a comfortable supper, they  
have to grind or pound their corn, and make  
their hoe-cake, and 'tis often past midnight  
before this and their other work is done."

"What is hoe-cake?" asked Jennie.  
"It is bread made of corn meal and water,  
and baked before the fire on an old hoe,"  
said the mother, "and quite well satisfied  
with this if they could only get enough of it. It is the testimony  
of many who have lived in the South, that  
'thousands of slaves are pressed with the  
gnawings of hunger during their whole lives.'  
Boats on the Mississippi river, when stop-  
ping over night, are often boarded by slaves  
begging for a bone or a bit of bread to sat-  
isfy their hunger. They always seem very  
thankful for these favors, and often a poor  
crust will call forth a strong expression of  
gratitude."

"In a conversation I lately had with a  
friend who had seen much of slavery in his  
trading voyages on that river, he said, that  
on one occasion when he was stopping at a  
plantation landing, a bright little slave boy  
came on to his boat and begged for some-  
thing to eat. He gave him some bread and  
butter. The poor child, delighted with the  
beautiful gift, looked at him, and with grate-  
ful beaming from his face, said, in his own  
uneducated dialect, 'When I dies and goes  
to God, I'll tell him that you give me dis.'  
Happy, my dear children, will it be for us  
all, if when the poor slave goes into the pres-  
ence of his Father-God, he shall tell of acts  
of kindness we have done!"

"But, mistress," said Biddy, "the slave  
sure can't suffer from the hunger-pain as  
I've seen my own people do at home. Oh!  
but the like of that I hope never to see a-  
gain."  
"But then," rejoined Charlie, "they are  
not hungry all their lives, as some of the  
slaves are."

"That's true for ye. I've seen many a  
man who had been well to do, and had al-  
ways a bit and a sup to give the stranger,  
who was left without a morsel in his cabin,  
and God help him! his child crying for  
bread, and the darlin' wife looking so sad and  
so sorrowful like, and all because the crops  
failed them, and the prairie they did raise were  
not fit even for the pig to eat. Sure, I've  
seen many a sight there that made my heart  
sore, and at this blessed night I'm a fearing  
that hundreds haven't a beautiful of male in  
their cabin."

"Ye're a kind heart, master Charlie, and  
I love ye for it, and it ye had seen what I did  
before I left the old country, 'twould be af-

ter melting itself into tears. The poor little  
child was nothing but skin and bone, and  
went about so silent and strange like, that it  
hurt me heart to look at them. They had  
done crying, and had done asking for bread,  
for they knew there was none. And oh, but  
it was hard on the mothers, for the laugh of  
their darlins that was like a song to them  
was gone! and they knew that they all must  
die, and not have even a friend perhaps to  
carry them to the church-yard. And the fa-  
ther too, who had kept up brave hearts as  
long as they could, when they saw the dead  
eyes of them they loved, and saw their beau-  
tiful boys and girls become so ghost-like they  
hardly knew them, and they not able to beg  
a bite for them, or get a stroke of work to  
do themselves; God save them! but it was  
hard."

"Biddy!" said Charlie, whose eyes were  
swimming in tears, "wouldn't these people  
rather be slaves?"  
"That I can't say," replied Biddy, "for  
when the head is distressed-like, it's hard  
saying what a man would do if only himself  
was concerned; but there's not one of them,  
that I saw, would have been willing to have  
had a child made a slave to save it from  
starvation. Sure, but the curse of God would  
have followed them if they would. And as  
for myself, I'd rather starve a thousand times,  
if it be God's will, than to be made a slave  
by the will of man."

"Biddy is right," said Mrs. Selden, turn-  
ing to her daughter, "it is far better to die  
of starvation than to live in slavery. Bid-  
dy, if you are in slavery you are liable to  
die of want as many a poor slave has done.  
Then you would be as badly off as the Irish  
in that respect, and subject to a multitude  
of other evils to which they are strangers."

From the Union Magazine.

### London Experiences.

BY MRS. KIRKLAND.

THE QUEEN.—She seemed to me much  
plainer in every respect, than any picture  
of her I had seen. Her complexion is far  
more clear, her figure diminutive, her dress  
devoid of taste. Doubtless, the circumstance  
of her being in mourning detracted a good  
deal from the elegance of her appearance.  
She was dressed entirely in black, without even  
the relief of a white collar, or manchettes, a  
style particularly ill-suited to her figure and  
complexion. The Queen looks like a sub-  
stantial German Baron, not ill-favored, but  
quite behind the notion one gets of him from  
his portrait. In the Queen had married him  
for the strength of the impression made by  
one of those flattering embellishments, she must  
have been sadly disappointed; but she was  
happily preserved from any danger of so fatal  
a mistake, by an early acquaintance with  
the Prince, her cousin, who studied with her  
under the same masters for two or three years.  
They are said to be truly happy in their do-  
mestic relations; and the English have a  
deep respect for the private character of their  
monarchs. She is extremely systematic,  
and makes a point of superintending person-  
ally all the arrangements for the comfort and  
improvement of her children, reading all the  
books which are provided for their use, and  
acquainting herself with the character of the  
author who has charge of them. We were  
amused to hear that the Queen of England  
does not like literary people; that she ex-  
cludes them, as far as possible, from the  
court; and, in fact, considers them as in-  
duced a book as equivalent to loss of caste.  
A person who had by dint of genius and  
ingenuity perfected a plan by means of  
which the public interest was essentially  
benefited, embodied the result of his studies  
in a book highly esteemed by the critics and  
the public. It was proposed by a certain  
lady at court to present this gentleman on the  
strength of this merit; but the Queen  
absolutely declined receiving him, because  
of his literary character. Some one suggested  
that he should be introduced in the army,  
upon which ground her majesty consented to  
receive him. But the gentleman very prop-  
erly declined appearing at court on these  
terms; so that her majesty was after all, the  
only person presented in the affair. Some-  
body says, there is hardly a magistrate that  
does not commit himself twice as often as he  
commits any one else. But the Queen is  
only proving her legitimacy; for who ever  
heard of one of her family as a patron, or  
even an admirer of literature!

ENGLISH BEAUTY.—With a strong prepos-  
session in favor of English beauty, and a no-  
tion that such an occasion as that of the draw-  
ing-room would afford a fine field for the  
display of the beauties of the nation, we  
were disappointed in our search. Very few of the  
ladies we saw were more than comely; a  
large proportion fell behind even that. One  
beautiful woman there was whom we were  
led to suppose to be the Marchioness of  
Douro, though we could not ascertain it.—  
We were told that that lady, daughter-in-law  
of the Duke of Wellington, and the Duchess  
of Argyll, daughter of the Duchess of Suther-  
land, were the only conspicuously beau-  
tiful women at court. Neither among the  
common people, in the streets of London,  
nor in the country towns, did we observe  
fresh complexion and buxom air which we  
had been taught to expect. Low-life beauty  
seems to have been spoiled by factories; and  
if there was rural beauty we did not see it.  
Pretty children one sees in abundance every-  
where—and so nicely kept! It seems to us  
that nobody knows so well how to care for  
the physique of children as the English.—  
They feed them with the simplest possible  
food, and are astonished when they hear that  
our young folks share the rich, heavy, high-  
seasoned dishes of their parents. Out-meal  
porridge is considered a suitable breakfast  
for infant royalty itself; and a simple dinner  
at one o'clock, the proper thing for children  
whose parents dine sumptuously at seven.—  
Exercise is considered one of the necessities  
of life; and a daily walk or ride (not drive)  
in the fresh air, the proper form of it. It  
might be superfluous to notice anything so  
obvious, if it were not that so many people  
in good circumstances with us, neglect this,  
and keep their children immured in nurseries,  
as caged up in school-rooms, with no thought  
of exercise in the air as a daily requisite.—  
We wish nothing so much for these bright-  
eyed parents, as that they should once become  
acquainted with the habits and principles of  
a well ordered English nursery. A reform  
in that quarter is much needed among us,  
and we know of no people so well able to be  
instructed as the English, who have cer-  
tainly brought the nursery system to great  
perfection, both as respects the comfort and  
advantage of parents and children.

ENGLISH CHARACTER.—The English are a  
national people, most emphatically. Nothing  
is more apparent in small things than their  
strong, useful common sense. All the ar-  
rangements of daily life go on with a perfect  
system, which is unthought of among our-  
selves. It is curious to look at ourselves  
from this side the water. What a headlong,  
shifting, mercurial, impulsive, imitative, un-  
finished people we seem to be, compared  
with the steady, reasonable, stolid, self-com-  
placent English, who, having been a thou-  
sand years busily engaged in discovering the  
best way of doing every thing, are quite sure  
they have found it; and that every body who  
does any thing in any other way must cer-  
tainly be wrong! The excellence which has  
been the result of their patient effort, leads  
to their obvious self-sufficiency and prej-  
udice; our consciousness of deficiency, and  
willingness to learn, drive us into servile  
imitation, and a disposition to think that  
whatever is new must be an improvement  
upon the old. Yet the English are evident-  
ly, in spite of themselves, imbuing some-  
thing of the American spirit, which we take  
to be the spirit of this age; let us hope that  
we shall settle into whatever is good and  
stable of the olden regime. A short resi-  
dence in London cannot but inspire one with  
great respect for the English character.

ENGLISH HOSPITALITY.—There is some-  
thing very pleasing in the tone of English  
hospitality. It is manly and dignified, yet  
sufficiently solicitous to satisfy the feelings  
of the stranger; it is elegant, without appar-  
ent effort; abundant, yet not superfluous;  
considerate, intelligent, sympathetic. Hos-  
pitality is considered in England a duty of  
life, not an onerous burden imposed by cir-  
cumstances, and to be gotten rid of as cheaply  
as possible, or as an opportunity for ostenta-  
tion, which is to be made the most of. It  
forms part of the plan of life, instead of be-  
ing, as it too often is the case with us, a rare  
thing, for which no regular provision is  
made. Dinners for show there may be, and  
doubtless are; we know there are royal din-  
ners, and cabinet dinners, and Lord Mayor's  
feasts. But dinners where, although every  
thing is handsome, and good society is the  
first object, are much more common. Con-  
versation is a recognized pleasure; one ob-  
ject in coming together socially, is the ex-  
change of information, and the cultivation of  
thought. And still more agreeable than these  
dinners, where all the guests are invited for  
a reason, are those ten o'clock breakfasts,  
from which all the gens of dinner is exclud-  
ed, and at which one may sit in a straw bon-  
net, and speak to a neighbor without intro-  
duction. This form of entertainment is al-  
most unknown among us; but it deserves to  
be introduced and adopted. It affords an  
ample scope for elegance, while it excuses all  
that makes a dinner terrible to the mistress  
of a family, in America, where domestic  
service is so imperfect. Tea, coffee, chocolate,  
rolls and butter, a few slices of cold meat,  
honey, marmalade, plover's eggs, and per-  
haps, a basket of oranges, or fruit in season;  
these, as far as we can recollect make up the  
mundane part of one of these quiet London  
breakfasts. But to give an idea of the better  
part, we should enumerate the company, and  
but that would be contrary to our vow, which  
binds us to mention no names, even where  
our entertainers are as well known to the  
literary as to the social world. We may  
say, however, that at our breakfast table,  
where our host was indeed a host, we found  
a man of science, a travelled man, and a con-  
noisseur in art, as our convives; at another,  
well known to many an American traveller  
in the old world, an assemblage of guests,  
each of whom brought no trifling contribu-  
tion to the common stock of pleasure; and  
all converged towards their entertainer, whose  
stores of memory, whose wit and humor, and  
thorough acquaintance with the world, make  
an hour spent with him something to be re-  
membered. Such visits leave a mark in the  
mind; they belong to a state of high civiliza-  
tion, and form one of the most unmis-  
takeable marks of it. The luncheon is another  
means of unconquerable hospitality in Eng-  
land, and an excellent short cut to a good un-  
derstanding between parties who have never  
met before, and who have not time for the  
slow ripening of acquaintance into friendship.  
There is the social position round the table  
not too large for general conversation, nor  
too small for more particular interchange of  
thought; there is the pleasant variety of re-  
freshment, which, while it gratifies various  
tastes, suggests no unpleasant thought of  
care and labor beforehand. There is the very  
agreeable possibility of dispensing al-  
most entirely with the attendance of serv-  
ants rendered so necessary by the complications  
of dinner. Everybody agrees in thinking  
that a quiet supper is the most social and un-  
bending, and heart-warming of all meals;—  
but next to that, commend us to the English  
breakfast and luncheon, of which we have seen  
such charming specimens.

### Monkeys in India.

Strangers are very much surprised to see  
monkeys romping about on the tops of the  
houses in Madras, or walking across the  
streets; and, in fact, are greatly amused with  
them, and try to catch them, or hit them  
with sticks or stones; but all in vain, as they  
soon jump out of the way, and then show  
their teeth as if in contempt for the  
assault. Some years ago these animals  
were so numerous, so mischievous, and so  
destructive to property, especially in pulling  
off tiles, and in stealing from people in the  
market and the bazaars, that it was deter-  
mined to put the depredators in cages, and  
carry them off to the distant jungles; for the  
people had a great version to kill them. After  
much trouble many were caught; but they  
were so very refractory, that some of them  
received a dozen lashes each, and were sent  
far away. Many of them found their way  
back again, and now the inhabitants are as  
much troubled as ever.

Within the last eight or ten months they  
have played all kinds of pranks in our house,  
for as we are obliged to allow the doors and  
windows to be open on account of the heat,  
they can easily get into any apartment. I  
had the mortification to find one day that a  
young fellow had got hold of my Pilgrim's  
Prayer-book, and had actually torn down the  
plate where the Pilgrim receives his "par-  
chment roll;" and, as he saw me, he leisurely  
marched off, seeming to say, as he turned  
round to look at me, "Have I not done it?"  
Another rogue had no doubt seen some one  
use a tooth-brush; and he carried it com-  
pletely off. My wafers they are perpetually  
stealing, and several times they have taken  
away the box. Nay, the steel pens were  
quite in their way, and one day when I was

nearly blaming a servant, it was found that  
a monkey was the thief. As for tumblers  
and various earthen vessels, I know not how  
many they have broken; and loaves of bread,  
if not watched or locked up, are soon in the  
hands of these gentry; and when the crea-  
tures have gone a short distance, they sit  
down to look at us, and then begin to eat. I  
ought to have said before, that they delight  
in my letters and notes; and, after looking  
gravely at them for a short time, they tear  
them to pieces.

Sometimes they get on the bed, and stretch  
themselves, then roll about in their gambols,  
and leave plenty of marks behind. At other  
times they admire themselves in the looking-  
glass, and try to touch what they believed to  
be one of their own kin. Not long ago they  
broke one of them, and carried off a beautiful  
silver watch. They were soon on the top of a  
neighbor's house, and commenced their ex-  
periments; the glass was forthwith broken,  
the second's hand, which no doubt astonished  
them by its movement, was torn off, and the  
other hands were served in the same way. The  
"tick-tick" of the watch was the great  
puzzle of all. The servants were after them;  
but no, Jack could run well, and did not  
wish to part with his prize. A fine loaf  
of bread, however, was brought and placed at  
some distance, and pug could not resist that.  
He left the watch for what to him was much  
better, and the watch was regained, though  
sadly injured. This unfortunate transaction,  
however, had only excited their curiosity;  
and they one day succeeded in dragging from  
a table a large old watch belonging to the  
writer of this paper, and carried it to the top  
of the house; but they were detected in their  
villany, and were frightened away.

"Well, but why not kill them?" say my  
young friends. I did shoot one, but I shall  
not soon do it again; he looked so much  
like a human being; his companions also  
made such a noise, and hooted me for days  
after, then the natives were much offend-  
ed; so that I cannot try that plan again. Then I  
offered a large sum to any servant who would  
catch one; for I determined to make an ex-  
ample of him, and trim him up a little;—  
and crop his ears and tail, so that others  
might be frightened; but all in vain. We  
got a large rat-trap, and put some bread on  
it. An inexperienced young monkey set at  
it; he was caught; and he worked hard, and  
some deep scratches, he escaped, and short-  
ly returned with another to show him the  
machine. They examined it, and walked  
away!

The next day we tried again; and they so  
managed the matter as to carry off the bread.  
I procured poison, put on bread and butter  
and preserves. An old fellow seized the  
poison, chewed a little, then looked at me;  
put it out of his mouth, shook his head, and  
bid us good morning. A young fellow came,  
and he did exactly the same thing.—H.C.  
Jus. Offering.

### Prussian School System.

We extract the following article from Dr.  
Corson's *Letterings in Europe*, a book which  
we have already commended to our readers,  
and which we are pleased to see is highly  
approved by the press generally.

Since the time of Frederick the Great, the  
government, though strictly monarchical and  
arbitrary in principle, has been paternal and  
kind in practice. But the careful system of  
national instruction, begun by that wise  
prince, encouraged by his successors, and  
essentially matured nearly thirty years since,  
naturally prepared the people for a large share  
of political liberty.

As the Prussian system of education is  
perhaps the most perfect in the world, and as  
it has lately excited an interest in our own  
country, perhaps a slight sketch of it may  
not be amiss.

One of the most important members of the  
king's cabinet is the minister of public in-  
struction. To this functionary, assisted by  
twelve councillors eminent for their learning,  
is entrusted the supervision of all the educa-  
tional interests of the kingdom.

Each of the ten provinces of Prussia, again,  
has a secondary organization on a smaller  
scale, and acting under the first, consisting  
of a head president (Oberpräsident) and a  
school-board.

In almost every province is a university,  
which communicates with the minister of  
public instruction through a royal commis-  
sary. Every province again, is divided into  
regencies, circles, and parishes; and corre-  
sponding with these, and descending in the  
scale, are various inspectors, councillors and  
others, down to the parish Schulvorstand, or  
school committee, mostly elective, who watch  
over and regulate the details of each individ-  
ual school. Both the Protestant and Catho-  
lic clergy, according to the character of the  
school, by virtue of their offices, are made to  
take an important share in its direction.

There are three principal classes of schools.  
The first or primary school gives instruction  
in those elementary branches which, by the  
laws of Prussia, are deemed necessary to the  
poorest citizen, embracing religious instruc-  
tion, writing, arithmetic, elementary geo-  
metry and physics, geography, German gram-  
mar, history, agriculture, gymnastics, and  
singing.

The second class are the citizen-schools,  
as they are termed, a higher grade for the  
children of the inhabitants of small towns  
and villages, who may wish for a better edu-  
cation than is given in the primary schools,  
and add to the branches taught in these, Latin,  
and one or more modern languages, math-  
ematics, natural history, and a higher style  
of singing.

The gymnasia form the third class. These  
are in fact minor colleges or seminaries, scat-  
tered over the country, in which very respect-  
able classical and mathematical courses are  
given, preparatory to entering the universi-  
ties or the learned professions.

No private schools can exist without li-  
cense and inspection by the local school au-  
thorities.

The whole educational interests of the  
country are thus merged into one admirable  
and harmonious system.

the end of the time, those who are classed,  
after rigid examination, as "excellent," get  
diplomas and permanent situations as teach-  
ers, while those marked "good" or "possi-  
ble," are employed for a time on probation.  
Teachers frequently return for further im-  
provement.

Each graduate of a normal school agrees  
to hold himself in readiness to fill the place  
of teachers when called upon by the authori-  
ties, at any time within three years after leav-  
ing, or to refund the full expenses of his nor-  
mal education.

The installation of a school teacher is made  
an imposing ceremony, and he pledges him-  
self to faithfully discharge his duties, by tak-  
ing a solemn oath. It is regarded, indeed,  
as a sacred calling, and he is forbidden to  
engage in any other pursuit which may less-  
en the dignity or efficiency of his office.—  
For any misconduct he is subject to careful  
trial before suitable judges, and disgrace or  
dismissal. He is commonly married, and a  
house is as regularly furnished him as the  
minister. As a favored character, he is granted  
peculiar privileges, and is exempt from  
certain burdens. When disabled by sick-  
ness or old age, he has a retiring allowance,  
and his widow and orphan are aided after  
his death.

The provision by the State for the general  
support of education is exceedingly liberal.  
In addition to the school rate levied upon  
each householder in every parish in the coun-  
try, to support its own schools, large sums  
are annually expended for public instruction  
by the government.

The poorer localities are aided; books, the  
necessary implements, and a garden, are regu-  
larly furnished to each school, and when the  
parents are too indigent to send their children  
decently clad, they are sometimes provided  
with clothing at the public expense.

But the most curious feature in the system  
is the rigid exactness with which the govern-  
ment secures the participation of its bounty.  
It is actually made a crime for any Prussian  
to neglect to educate his child. Nor is this  
regulation a dead letter, but it is carefully  
enforced. Registers are kept of all the chil-  
dren of the school age, or that are from seven  
to fourteen, in each parish, and these are  
compared with the school lists. Parents or  
guardians wishing to educate their children  
by private tuition, receive special permission  
from the local school committee; but all oth-  
ers not represented in the school by their  
children, must send a certificate from a phy-  
sician or clergyman of the disability of their  
children from ill health, or be summoned be-  
fore the school authorities.

For neglect  
of what the Prussian law terms the duty of  
"Christians and conscientious parents to-  
wards their children," in not sending them  
to school, the former are at first severely re-  
primanded; then, if refractory, they are fined  
and deprived of any office in the church or  
school, and of poor relief; and finally, if ne-  
cessary, they are sentenced to imprisonment  
or hard labor; and, as unworthy of the charge  
of their children, guardians are appointed to  
attend to the education of the latter.

## BUSINESS CARDS.

### JAMES BARNABY, PLAIN & FASHIONABLE TAILOR.

Cutting done to order, and all work warranted.  
Corner of Main & Chestnut streets, Salem,  
Ohio.

### DRY GOODS & GROCERIES, BOOTS AND SHOES, (Eastern and West- tern.) Drugs and Medicines, Paints, Oil and Dye Stuffs, cheap as the cheapest, as d good as the best, constantly for sale at TRESKOTTS.

Salem, O. 1st mo. 30th.

### DAVID WOODRUFF,

MANUFACTURER OF  
CARRIAGES, BUGGIES, SULKIES, &c  
A general assortment of carriages constan-  
tly on hand, made of the best materials and  
in the neatest style. All work warranted.  
Shop on Main street, Salem, O.

### C. DONALDSON & CO. WHOLESALE & RETAIL HARDWARE MERCHANTS Keep constantly on hand a general assortment of HARDWARE and CUTLERY. No. 18, Main street, Cincinnati. January, 1858.

### Agents for the "Bugle." —OHIO.

New Garden: David L. Galbraith, and J  
Johnson.  
Columbiana: Lot Holmes.  
Cool Springs: Nathan Irvin.  
Berlin: Jacob H. Bannister.  
Marlboro: Dr. E. G. Thomas.  
Canfield: John Wetmore.  
Lowellville: John Bissell.  
Youngstown: J. S. Johnson, and Wm.  
J. Bright.  
New Lyme: Marcella Miller.  
Selma: Thomas Swaney.  
Springboro: Ira Thomas.  
Harveysburg: V. Nicholson.  
Oakland: Elizabeth Brooke.  
Chagrin Falls: S. Dickerson.  
Columbus: W. W. Pollard.  
Georgetown: Ruth Cope.  
Bundysburg: Alex. Glenn.  
Fermington: